

# THE JAPAN CHRISTIAN QUARTERLY

Vol. IV. No. 4



October 1929

## THE PENETRATION OF JAPAN BY CHRISTIANITY

INAZO NITOBÉ  
C. B. DE FOREST  
T. KAGAWA  
R. C. ARMSTRONG  
KUMIKO INAGAKI

---

*Editor* :—W. H. MURRAY WALTON, M.A.

---

*Publisher* :—THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

---

*Price* ¥1.20 Per Copy

*Subscription in Japan* - - ¥4.00 per annum.

*Subscription from abroad* - ¥4.50 per annum.



# CANADIAN PACIFIC STEAMSHIPS LIMITED



AND  
CANADIAN PACIFIC RAILWAY  
TO

**CANADA, UNITED STATES & EUROPE**

*QUICKEST TIME ACROSS THE PACIFIC*

*EMPRESS OF JAPAN .....	25,000 Tons Gross	—	37,500 Tons Disp.		
EMPRESS OF CANADA .....	21,500	„	„	—	32,300 „ „
EMPRESS OF ASIA .....	16,900	„	„	—	25,400 „ „
EMPRESS OF RUSSIA .....	16,800	„	„	—	25,200 „ „

\* IN SERVICE JULY, 1930

Hongkong—Vancouver 17 days. Shanghai—Vancouver 14 days. Yokohama—Vancouver 9 days.

## SAILINGS

(Subject to change without notice)

Steamships	Voy- age No.	Leave Manila	Leave Hong- kong	Leave Shang- hai	Leave Naga- saki	Leave Kobe	Leave Yoko- hama	Arrive Van- couver
Empress of Asia .....	84	Oct. 26	Oct. 31	Nov. 3	Nov. 4	Nov. 6	Nov. 9	Nov. 18
*Empress of Canada ..	40	—	Nov. 17	Nov. 19	—	Nov. 21	Nov. 24	Dec. 2
Empress of Russia ..	88	Nov. 23	Nov. 27	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec. 14
Empress of Asia .....	85	Dec. 14	Dec. 18	Dec. 21	Dec. 22	Dec. 24	Dec. 26	Jan. 4
*Empress of Canada ..	41	Dec. 30	Jan. 15	Jan. 18	—	Jan. 21	Jan. 23	Jan. 31
Empress of Russia ..	89	Jan. 15	Feb. 12	Feb. 15	Feb. 16	Feb. 18	Feb. 20	Mar. 1
Empress of Asia .....	86	Feb. 5	Mar. 5	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar. 22
*Empress of Canada ..	42	Mar. 14	Mar. 19	Mar. 22	—	Mar. 25	Mar. 27	Apr. 4
Empress of Russia ...	90	Apr. 4	Apr. 9	Apr. 12	Apr. 13	Apr. 15	Apr. 17	Apr. 26

\* Empress of Canada does not call at Nagasaki.

## MINIMUM FARES TO VANCOUVER

From	Manila	Hongkong	Shanghai	Nagasaki	Kobe	Yokohama
First Class .....	G \$ 375	G \$ 375	G \$ 346	G \$ 334	G \$ 311	G \$ 300
Second Class .....	230	230	215	205	195	190
	† 250	† 250	† 235	—	† 215	† 210

† Fares of Empress of Canada.

MISSIONARY CONCESSION of 10 per cent. is allowed to accredited missionaries and families on first class Trans-Pacific bookings only.

## Missionary Fares via Canadian Pacific Railway

From VANCOUVER

To Boston, Mass. ....	\$73.46	To Montreal, Que. ....	\$66.83	To St. Louis .....	\$53.29
„ Chicago, Ill. ....	51.48	„ New York, N.Y. ....	66.83	„ Washington .....	65.17

ABOVE MISSIONARY RAIL FARES apply only to bona fide missionaries (of either sex), but not to their families.

ALL ABOVE SHIPS ARE FITTED WITH EXCELLENT SECOND-CLASS ACCOMMODATION

CANADIAN PACIFIC THROUGHOUT

STEAMSHIP—HOTELS—RAILWAYS—SLEEPING CARS—DINING CARS

For Full Information, apply to the Company's Agencies at

HONGKONG, MANILA, SHANGHAI, TIENTSIN, SEOUL, NAGASAKI, MOJI, KOBE,  
YOKOHAMA, TOKYO or to General Passenger Agent, HONGKONG

TOKYO OFFICE: Tel. No. Marunouchi (23) 3764



# HARLEY-DAVIDSON



For particulars as to easy payment plan, and illustrated catalogs of Harley-Davidson Motorcycles, apply to:

**A. R. CHILD,** Manager

HARLEY-DAVIDSON BUILDING,  
12 TAMEIKE, AKASAKA, TOKYO

---

Please mention "Japan Christian Quarterly" to secure special discount granted to  
all Mission workers

Greet the Season with Comfort and Satisfaction

---

## Choose Sanis Serges --- in Blue or Grey

WORLD WIDE REPUTATION for  
APPEARANCE and ENDURANCE

Width, 54—56 inches

Price, ¥6.50 to ¥12.00 per yard

---

DIRECT IMPORTERS:

THE SALVATION ARMY TRADE DEPT.

HITOTSUBASHI-DORI, KANDA, TOKYO

(Near Jimbo-cho Tram Stop)

---

SAMPLES AND PRICES SENT ON APPLICATION

ESTABLISHED IN 1918

## NIPPON KYORITSU FIRE INSURANCE CO., LTD.

Capital Subscribed . . . .	¥5,000,000.00
Capital Paid-up . . . . .	1,300,000.00
Total Reserve Funds. . . .	1,686,454.57

---

*Managing Director: KINGO HARA, Esq.*

---

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

---

HEAD OFFICE:

Minagawa Building, 26, Minami Konya-cho, Kyobashi-ku,  
Tokyo



# Are Your Records Protected?

The written records of your activities over a period of many years form the basis of present and future work.

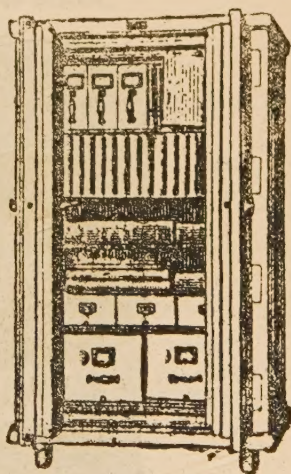
If such records were destroyed you would be seriously handicapped.

Many Mission Bodies and individual missionaries—realizing the truth of this statement—have taken steps to protect their records in the SAFE-CABINET, or other product of the SAFE-CABINET Company.

We shall be pleased to send full information regarding the fire protective products which we distribute. Simply return the coupon on this page.

Any of these products may be purchased on convenient payment plan.

If the destruction of your records, books, correspondence, etc., would cause you embarrassment and seriously interfere with the carrying on of your work, we urge you to investigate at the earliest possible moment.



## ANDREWS & GEORGE CO.

### SAFE-CABINET DEPT.

No. 6, GINZA SANCHOME, KYOBASHI-KU,  
TOKYO

Please send information about the protection of  
records, documents, etc., to



# Exacting Buyers Demand **KLIM**

## PURE MILK

Klim is the solids of pure dairy milk produced on some of the finest dairy farms in the world. Every food value is present in this product. Only the water has been removed.

KLIM spelled backward = MILK



## For Children and Adults

FOR KITCHEN USE

## ALWAYS FRESH

Being in powdered form, Klim never sours nor spoils.  
When you need milk merely add water.

# L. CAUDRELIER

YOKOHAMA: P.O. Box 124

KOBE: P.O. Box 206



# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Vol. IV

OCTOBER 1929

No. 4

## CONTENTS

### Editorial Notes.

Penetration and Conversion; Reunion in Japan; The Institute of Pacific Relations ... ..	291
The Penetration of the Life and Thought of Japan by Christianity. <i>I. Nitobe</i> ...	299
The Penetration of Japanese Education by Christianity. <i>Charlotte B. De Forest</i> ...	307
The Penetration of Japanese Industry by Christianity. <i>T. Kagawa</i> ... ..	325
The Penetration of Buddhist Thought by Christianity. <i>R. C. Armstrong</i> ... ..	333
The Penetration of the Japanese Home by Christianity. <i>Fumiko Inagaki</i> ... ..	343
Jesus Christ as Interpreted by the Missionary Enterprise. <i>A. K. Reischauer</i> ...	349
The Meeting of the International Missionary Council, 1929. {1. <i>D. B. Schneder</i> ...	359
{2. <i>A. Ebisawa</i> ... ..	362

### Departmental Notes.

The National Christian Council. <i>W. Axling</i> ... ..	367
The Federation of Christian Missions. <i>J. S. Kennard</i> ... ..	369
Temperance and Purity Notes. <i>E. C. Hennigar</i> ... ..	375
The Christian Literature Society. <i>A. C. Bosanquet</i> ... ..	379
The Kingdom of God Movement. <i>H. Topping</i> ... ..	381
The National Sunday School Association. <i>L. F. Kramer</i> ... ..	383
The Kindergarten Union. <i>A. R. Crosby</i> ... ..	385

### Book Reviews.

New Life through God. <i>T. Kagawa. M. S. Murao</i> ... ..	387
Love the Law of Life. <i>T. Kagawa. M. Kennard</i> ... ..	388
Japan Under Taisho Tenno, 1912-26. <i>A. Morgan Young. W. H. Murray Walton.</i>	389

Personal Notes. <i>J. K. Linn</i> ... ..	393
Robert Cornell Armstrong. <i>W.H.M.W.</i> ... ..	400
Title Page and Index for 1929.	

EDITORIAL COMMITTEE;—Rev. J. K. Linn, Miss. I. MacCausland, Rev. S.H. Wainwright D.D., Rev. H. F. Woodsworth, and the Editor.



## WHO'S WHO IN THIS ISSUE

Dr. I. NITOBÉ, formerly Secretary of the League of Nations at Geneva, now a member of the House of Peers, is a member of the Society of Friends.

Dr. CHARLOTTE B. DE FOREST is the Head of Kobe Women's College of the A.B.C.F.M.

Rev. T. KAGAWA is the well-known evangelist, author, and labour leader.

Dr. R. C. ARMSTRONG of the United Church of Canada was the author of "Buddhism and Buddhists in Japan" and other books.

Mrs. INAGAKI is the wife of Dr. Y. Inagaki of the Seikokai Central Theological College.

Dr. A. K. REISCHAUER is Lecturer at Meiji Gakuin, and Executive Secretary of the Women's Christian College of Japan. He is the author of "Studies in Japanese Buddhism" and other books, and is a member of the Presbyterian Church.

Dr. D. B. SCHNEDER is a veteran educational missionary belonging to the A.B.C.F.M.

Rev. A. EBIZAWA is the Japanese Secretary of the National Christian Council of Japan.

Rev. M. S. MURAO is on the staff of the Seikokai Central Theological College and the Central Committee of the Kingdom of God Movement. He is joint author with the Editor of "Japan and Christ."

Mrs. M. KENNARD is a missionary of the American Baptist Foreign Missionary Society.



# THE JAPAN CHRISTIAN QUARTERLY

---

Vol. IV

OCTOBER 1929

No. 4

---

*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

---

## EDITORIAL NOTES

---

### PENETRATION AND CONVERSION

The main theme of this issue of the Japan Christian Quarterly is the Penetration of Japanese Life and Thought by Christianity. It was the subject considered at the annual conference this year of the Federation of Christian Missions. Three of the four papers read on that occasion are printed in this number, while the fourth is only omitted because it appeared in substance in a previous issue. Two more papers have been added dealing with the subject from the standpoint of the Japanese Home and Buddhist Thought.

One of the speakers in his address before the Conference asked whether permeation would not be a better term than penetration; but there is much to be said for the title chosen. It suggests getting into the interior of a thing and sticking there. If Christianity can do that, to change the metaphor slightly, like leaven it will soon make its presence felt. For that reason though in certain respects the results may seem very small yet the future is full of hope. For example readers may be disappointed to find, relatively speaking, how little Christianity has penetrated into official educational circles, both in the literature used and in the methods followed; but the unflinching

testimony of those who took part in the discussion subsequent to the reading of the paper was one of open doors on all hands. Whatever may be the official attitude, unofficially the authorities are increasingly friendly. The opportunities for Christian work in the schools of Japan are endless, and but few hindrances are placed in the way if they are used wisely. In this case Christianity may be said to have penetrated far more deeply than statistics or text-books would suggest.

But passing to the subject of penetration in general, to what extent is a wide diffusion of Christian ideas a necessary help in the Christian campaign? There is a tendency, we think, to attach too much importance to it. It is true that as a result of the growth of Christian ideals, the cruder sins of society have to hide their heads; slavery in the olden days, 'white slavery' today are cases in point. Then too there is no doubt but that the standard of living has been improved, and this apart from all question of luxuries. There is a more serious attempt to tackle the problems of poverty and disease; factory conditions are not what they were. The lot of the average man today is better than that of his father; life has a richer content than it had a generation back.

But whether these blessings, which owe their inspiration to Christianity, even though they may have passed out of the direct sphere of Christian influence, really tend to make men Christian is another matter. While as Christians we welcome them, yet we may well ask, do they help the cause of Christ by shewing men their dependence on God? A sense of comfort is not conducive to a sense of need. A modicum of social service can very easily become a sedative to a passion for the redemption of society. A society tolerant of Christianity does not produce martyrs or saints. To illustrate these remarks by one or two examples in Japan. The real danger confronting those who are fighting for purity in this land does not lie in the licensed system itself, but in the improvement of the system. We heard recently that the Yoshiwara, the chief licensed quarters in Tokyo, are the last word in aesthetic taste — outwardly; but the system remains.

The devil was sick; the devil a monk would be;  
The devil was well: the devil a monk was he.



Or, again, the benevolent attitude of the authorities to Christianity has incidentally robbed it of much of its spirit of adventure; in the popular mind it has ceased to be unique.

It is here that we get the great distinction between Christianity and Secularism. Christianity fights sin, secularism refines it; secularism is conveniently unselfish, Christianity essentially so; secularism chooses an easy path, Christianity a Cross. For this reason if the penetration of Japan by Christianity is to mean anything, it must mean the raising up of a body of men and women who will keep this distinction clear.

In this light the Kingdom of God Campaign for which plans are now under weigh is of extreme importance; it recognises that Japan can only become Christian by her people becoming Christians. In the words of the prospectus issued in connexion with the campaign, "The thought life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christ-like Japanese a Christ-like Japan must be brought to birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard tree, unless it becomes a tree, cannot shelter the birds of the air." For the same reason Kagawa, who is the moving spirit in the whole enterprise, has accepted an important part-time post in the administration of Tokyo City by which, as a Christian, he will be able to apply his religion to the social problems of the capital.

We do not think it an exaggeration to say that the campaign is going to be a test of the value of Christianity as at present organised in Japan. In Kagawa the Church has a prophet who lives and preaches Christ, who has won the heart of the public to a peculiar degree, and who is wanting to do all he can to forward the Christian Cause in Japan *in cooperation with the Christian Churches*. The Christian Churches are alive to the fundamental importance of evangelistic work, and several have already planned prolonged campaigns. Can they cooperate with Kagawa as he wishes to cooperate with them? or are denominational jealousies and theological differences going to prevent such "fellowship in the Gospel"? The next few months will decide. In the meantime it is encouraging to note the emphasis being laid on prayer in connexion with the whole movement. Neither Kagawa nor a good organization will go far without it. Are *we* going to pray?

## Reunion in Japan

The recent proposals for Church Union, adopted by the South Indian United Church (representing the Presbyterians, the Congregationalists and the Lutherans), the Wesleyan Church and the Church of England in India have carried the cause of Unity a good step further. We do not propose in the present issue to discuss them in detail, but we make no apology for referring to them now for two reasons; one is the Kingdom of God Campaign, the other the present informal study of the whole subject under the auspices of the National Christian Council.

In the first place the constraining force throughout all the discussions in South India was the consciousness that division was a hindrance to evangelism. In the original summons to the Christian Churches in South India to take up the subject of Reunion, the writers, almost all Indians, said: "We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible, and which have been, as it were, imposed upon us from without; divisions which we did not create and which we do not desire to perpetuate." In the Constitution which has been adopted by the conferring churches in answer to this challenge occur the words, "The result of union should not be merely greater fellowship and peace within the Church and greater eagerness for the proclamation of the Gospel of Christ, but also a greater release of divine power and greater effectiveness for the establishment of His Kingdom on earth." The Kingdom of God Campaign may well become the match which will kindle within the Churches in Japan a passionate desire to fulfil our Lord's prayer, "that they may be perfected into one; that the world may know that thou didst send me."

In the second place the interim report, issued by those who have been studying the question of unity under the National Christian Council, is significant not so much for what it contains, as for the fact that it has been issued at all. Such a thing was almost inconceivable a few years ago; it certainly suggests some quickening of the dry bones, even if the day when they will "stand upon their



feet, an exceeding great army" be still far distant. At the Conference of the Federation of Christian Missions too, at whose suggestion this committee came into existence some years ago, the need of unity was emphasised on more occasions than one. It may not be out of place, therefore, to make a few remarks on some of the hindrances to Church Union in Japan. It no longer seems necessary to argue about its desirability! Axioms are axioms and not propositions requiring proof. In a certain Cambridge Mathematical paper a question was put, "What is 2? Prove that  $2+3=5$ ." Hardly a man could do it, yet all knew it to be true. A state of affairs that requires twenty separate theological colleges with over 100 theological professors well trained in denominational differences to welcome the 200 fresh students who enter their portals every year stands self-condemned; there is no need for proof of the need of Unity.

There are three great hindrances to reunion in Japan at the present time. The first is a sectarian tradition which is already firmly entrenched. Both Buddhism and Shinto are divided into innumerable sects, in some cases not on speaking terms with one another. At the Sapporo Exhibition some years ago, the two Buddhist speakers on either side of the Christian pitch before the main entrance forgot their common rival in their hatred for one another! When Christianity came to Japan, both in the early days and later after the Restoration, it bore similar traits; and despite the valiant efforts of some of the early Church leaders to remedy affairs, today Japan has some forty separate bodies each with their own bit of history behind them. The whole religious history of Japan is one of division.

In the second place there is no doubt considerable vagueness as to what reunion means. Some regard it as absorption; others as federation; others as a thing achieved. For the lack of a better definition, we quote the words of the Lambeth Appeal on this subject "The vision which arises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all who 'profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian Communion now separated from one another would retain much that has been distinctive in their methods of worship and service.

It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled." It is significant to note that in the Foreword to the South Indian proposals, it is said that "in the proposed union, three elements are sought to be combined — the Episcopal, the Presbyterian and the Congregational...Comprehension and not limitation has been our aim. All that has been found helpful in the uniting Churches has been included, and each Church will find its special contribution enriched by what the others contribute." We have yet to hear that any of the uniting Churches in Canada are the poorer for the reunion.

It is obvious that if the above in any way represent the ideal of Unity, one of the first things that the Churches in Japan have to do is to get to know one another even more than at present. By this we mean something more than the "Pastors' Meetings" and the like, which are common in most towns in the Empire. We need to get to understand and sympathise with one another's heritage; to be particularly careful to avoid anything that would suggest a denominational mind; and to lose no opportunity which would strengthen our spiritual fellowship one with another. We need to have a positive outlook: to see what the other man can give, rather than in what he falls short. It is only in this way we will make discoveries. In the preface to his latest book *The Primitive Church*, Dr. Streeter says, writing of Church Order, "While each party to the dispute (on the question of the organization of the Primitive Church), has been able to make out a case for his own view, he has never succeeded in demolishing the case of his opponent...it may be, in the classic words of *Alice in Wonderland*, 'Everyone has won, and all shall have prizes.'"

The final and greatest hindrance to reunion in Japan is the lack of any strong spiritual urge in that direction. At present, except to a few, it is little more than an academic question. Most people will admit that our divisions have their disadvantages, but few pause to think that they are actually keeping men and women out of the Kingdom of God. It is only when there is a real God-given conviction that we must get together that Unity is going to become a live issue in this land. The Bishop of Bombay writing of the negotiations in South India says that on more than one occasion, "It seemed when we met, that we were sure to separate and give up the task. But



there was a power behind us which we all felt and that power was pressing us together." What the Church and Missionary Body in Japan need today is that "power pressing them together." Co-operation is a step, a valuable one, but it requires something more if "they are to be one, even as we are."

### The Institute of Pacific Relations

A diplomat of a certain nation remarked to the writer some time ago that he regarded the forthcoming Institute of Pacific Relations, now in session at Kyoto, as so much 'hot air' (or its equivalent), and he expressed surprise that England, for example, should send the prominent delegates that she has. He did not speak in any way as a cynical man of the world to whom the very word 'Pacific' savours of the crank, (he is incidentally a man of deep religious faith), but rather because he felt that the Institute was but another of these conferences which in the modern world seem to occupy some of the time of all men, and all of the time of some, and which on the whole effect very little compared with the expense and effort involved and the talking energy expended. He would obviously prefer that the discussion of such subjects should be limited to properly accredited representatives of the Governments concerned, who had *power to act*.

Nobody would deny the reality of the danger he implied, perhaps least of all those responsible for the arrangement of the meetings. Indeed the efforts which they are making to secure that those who speak are men, who really know their subject, would suggest that they at all events are determined to prevent such an eventuality.

But there is one thing which we venture to think the diplomat in question overlooked, and that is public opinion. Though politicians and writers and the like are in one respect called upon to lead public opinion, in another they are dependent upon it.

While happily much of the war-talk of a few years ago has disappeared, nevertheless many thorny subjects still remain, e.g. American Immigration Legislation, Japanese Influence in Manchuria, the "White Australia" policy, and the like, over which feeling still may run high, and which will not be disposed of by silence. How then are suspicions to be dissipated? By the education of Public Opinion. But this is only possible after its leaders have had the opportunity of a frank exchange of ideas in an atmosphere free from prejudice

and restraint and that spirit of bargaining, which seems to be a necessary concomitant of international meetings of a political character.

In a speech made before the League of Nations Union in Japan some months ago, the British Ambassador pointed out that one of the chief contributions that the League of Nations made to world peace was to provide a place where statesmen could — shall we say — let off 'hot air.' Of course he did not use that word, but that is what he meant.

We venture to think that in a humbler way the Institute of Pacific Relations fulfils a similar purpose. The Australian newspaper editor, the Japanese colonial administrator, the American official, can state their opinions freely; they can give vent to feelings which are only dangerous when they are suppressed or are discharged in unsuitable atmospheres. In doing so, they will not only gain relief for themselves, but they will also learn what others have to say on the subject, and will modify their own opinions accordingly; unless of course they are 'small men' to whom these questions are already closed issues. When two groups hold diametrically opposite views very strongly, the odds are that a good deal lies between, which can only be discovered by discussion.

But this is not all; after the sessions have finished the delegates will return to their several countries. If, as an English writer has said, "Public opinion is simply the collective opinion of individuals, with the added strength of conviction, which comes from common agreement," then it is obvious that the delegates on their return, if they are capable men, will be in a position to influence such opinion very considerably. This makes it still more important that they should be men who carry weight in the nations from which they come. Viewed in this light, the action of the British Government reveals a foresight which was lacking in the critic referred to above.

Especially as Christians we welcome this conference, and wish it every success. It owes its origin to a group of men and women, who with vision and faith "went out not knowing whither they went," but were conscious as citizens of the Pacific area that they must meet to consider their mutual problems. If today the Institute has passed out of the sphere of organized religion, yet its purpose is of an integrating character and as such is essentially religious. It aims at making a definite contribution to an active world-peace, and as such is the embodiment of the Christian spirit.



## THE PENETRATION OF THE LIFE AND THOUGHT OF JAPAN BY CHRISTIANITY\*

---

I. NITOBÉ

I think it is understood that I have to speak on the Christian influence in the life and thought of my people. I do not wish to pretend to be overscientific, but it seems to me that it is only right for me to give you an idea of what I have in mind when I speak of Christian influence, because it is a very broad word to use. I remember as a student reading Guizot's *History of Civilization*. I do not think it is a book that is read much nowadays. I was young and was not a Christian at the time, but I was very much struck with the distinction he made between Christianity and the Christian Church. "The Church did many things, which Christianity as a system of belief, and especially its Founder, would never have endorsed." And this remark holds good even today. There is a good deal of confusion in the minds of people who believe in Christianity as to what they really mean; we Christians are prone to claim influence which we do not deserve. When therefore I speak of Christian influence, I do not mean Christian doctrines; nor do I have in mind theological dogma identified with the religion of Christ. I shall keep before me more especially the ethical teaching of Jesus and His precepts. I shall also not lose sight of the fundamental principles of Christianity in the civilisation of the West. Do you remember that it was once a custom, (I think it was started at the time of the Crusades) to speak of Christendom and to imply that the nations known to belong to Christendom were guided in their policy by the Spirit of Christ? But history does not prove it. I do not think that any nation, by whatever name it might call itself as a political entity, has ever come to the level of the teaching of Christ. I look upon Constantine himself as not wholly Christian. It may be an Oriental interpretation, but it has always struck me that

---

\* The substance of an address given by Dr. I. Nitobe at the Annual Meeting of the Federation of Christian Missions, 1929.

the Emperor had mistaken the meaning of the Cross when he saw it in the sky. In his interpretation of the sign he was obsessed by the notion of conquering and not by the sign; which if truly interpreted meant "Do not resort to the sword; but if you must conquer, conquer by the Cross." A man obsessed by the spirit of conquest can never apply the Spirit of Christ in his administration; and for that reason I do not believe that Christendom so called really applied the teaching of Christ. I admire the spirit of originality of August Comte when he proposed using the term "West" instead of Christendom. We were ignorant of this proposal of August Comte when we used the term *Seiyo* (Occident). It now means to us, as far as ideas are concerned, very largely "Christianity."

Just a week ago I finished writing a paper which I propose to present to the Institute of Pacific Relations next November. In it I have tried to compare the influence of the West which is still going on, which was begun sixty years ago, with the influence of China in the eighth and ninth centuries. We are called very imitative, whatever that means; but no nation is original. Every nation has imitated others; the only original people are American-Indians. We introduced Chinese culture in the eighth and ninth centuries and are introducing Western civilization now. The comparison seems to be very interesting. Now when I was writing the paper I was often compelled to compare the influence of Christianity with the influence of Buddhism and Confucianism; through what channels these faiths came to Japan; by what kind of people they were espoused; and what achievements each had to show. In attempting this comparison I was very often puzzled as to the definition I should give to the Christian influence, for so much of what is known under that name is merely the racial traits of the West, and particularly of the Anglo-Saxon race. For instance, personal liberty, individualism in the best sense of the term,—how much of these ideas may be traced to Christianity and how much to inborn racial traits? I cannot tell. For these reasons, in speaking of the influence of Christianity and its penetration into the life and thought in Japan, I may not be very exact and certainly not scientific.

I have said that the so-called Christian influence in this country is so often identified with Western influence that there is a danger of a very undesirable re-action on Christianity when the Western



nations do something which we do not think correct. I hope you understand what I mean. The West with us has been so identified with Christianity that if you do anything good we attribute it to your religion, but if you do anything wrong we also attribute it to the religion which you profess. I daresay that most of you are connected with Missions. You must have seen this four or five years ago at the time of the American Immigration Exclusion Act. How many hundreds, indeed how many thousands of professing Christians, left the Church because they thought that America, who stood for Christianity was not doing justly. Of course you may say that those Christians were barren seeds fallen on a barren ground, but we have lost those seeds, most of which would have germinated, if the American Senate, not the American People but their Senate, had acted justly. But what I wish to imply most of all in the term Christian Influence is the subtle spirit, that spiritual halo, or as you would perhaps term it in more modern thought, aura, that comes to really good people. This is by far the greatest influence that any Christian can exert anywhere and everywhere, but especially among the so-called heathen people; it is something subtle that you cannot define in so many words, but which you feel when you come into contact with men steeped in the spirit of the Master. No word may be said, no action expressed, but their very being showers fragrance like some odour wafted on the air, a scent like that of the lotus flower. This is the greatest influence. Those of you who have been long enough in the country must have noticed that our people, unnecessarily and foolishly reticent in many ways, are nevertheless quite quick in perception; in fact perception or intuition is the strongest mental trait we have developed. Our racial characteristics are so different from yours that a man may not seem to understand, but all the time he is observing and seeing what you really are, by the way you walk and speak and stretch your hands, whether your faith is as sincere as you profess.

A young man went to a Buddhist priest of the Zen Sect and began to ask many questions. The priest tested him in the following way. Moving his right hand sharply from right to left, as though to strike at an unseen object, he asked the young man if he saw the action. "Yes," he replied. "Did you hear anything?" "No!" The priest then moved his left hand in as similar way from left to right

and again put the same questions to the young man; he answered as before. The priest then moved his hands, but this time simultaneously the result being a loud clap. "Did you see that?" he asked. "Yes." "Did you hear it?" "Yes." "Now explain", said the priest. His visitor proceeded to describe this as a percussion of air. "That won't do," said the priest, "Go away and think about it and come to me later". After two weeks the young man returned, but before he could say anything, the priest waived him away without hearing what he had to say. "Go away, and come back later when you know the answer", he commanded. Again the man returned after four weeks to be greeted in precisely the same way. At length after seven weeks he had the answer and again went to the priest. This time he was received cordially and invited in to give his reply. The young man inquired why it was the priest would not listen to him on the two previous occasions. "I could tell by your footsteps, by the way you walked, and your gestures that you had not really solved the problem. It would have been useless for me to hear what you had to say."

In talking with Japanese young men, I do not remember a single case, where a man has said that a certain theological dogma, be it the Incarnation or the Trinity or the Miracles or anything else, has on its own merits convinced him of the truth of Christianity. In almost every instance the cause of his conversion has been the man with whom he has come in contact, a certain teacher or a certain missionary, who talked to him about Christianity. There has been something about him, warm, dignified, genial, natural, sincere, full of the spirit of love, and so on. It is through the further influence and contact of such men that converts are made. I have myself, indeed, not heard of a sermon through which anyone was converted; experience comes first, doctrine comes afterwards. First has come the perception of something great, something unexplainable; and then he has touched it with his hands. We are all Thomases unless we touch the real thing. When therefore we speak of Christian influence, we mean first and last that subtle spiritual influence, the working of the Spirit through natural persons provided with flesh and blood. So much for my definition of Christian Influence.

What are the agencies, the channels of penetration? You have already considered education as one such, so I will not repeat it again: I propose to name twelve. It will suffice if I enumerate them



to you and leave you to supply the explanation yourselves. They fall roughly under two headings: agencies that are organised, and those that are not organised. The first are direct, the second are indirect. Among the first I wish to name are the Church, schools (by which I mean mission schools), Sunday schools, kindergartens, philanthropic organisations and institutions of all kinds, and the Press—the Christian press. None of these agencies need explanation; you are more familiar with them than I am myself.

Among the indirect, and subtle, imponderable agencies I wish to name first of all English literature, including of course the English language. The teaching of English, especially of English literature, seems to me a most important channel through which Christian thought and influence flow. I can give ever so many instances; I will give you one or two rather haphazard. Some time ago I met a Prefectural Governor, an old school fellow. I asked him what branch of study he had found most important in his duties as Governor. He is a Law graduate, but he did not say Law as I expected. He said, "My university studies did not help me much; what I studied at the Higher School, it was English Literature especially, which helped me." I said, "What! but you don't have to speak or talk in English." He said, "No! not those utilitarian lessons but the spirit that permeated the old classics: Shakespeare, Tennyson, Longfellow, Lowell, Emerson. Some of the authors may not have been good orthodox Christians. When in fighting in the prefectural committee I get discouraged, then some lines of Tennyson or Shakespeare come into my mind, and I revive my spirit and I can go on fighting against evil. There are many such instances."

The ideas we have got from English literature may not always be Christian ideas, but I believe that fundamentally the ideas that have stuck have been Christian; the same ideas can be found in Buddhist and Confucian literature, but somehow garbed in Christian ways of expression they are more powerful than when expressed in Chinese language. Anyhow the ideas which we can find in other faiths put in English or more rarely in German have been powerful influences moulding our thoughts. Simple stories for children have been a great influence in acquainting them with Christian thought.

Then again there is the spread of the Bible. How many Biblical expressions are used nowadays by many who do not know the source?

Next there are some Christian customs which we have noticed. For example, the practice of observing Christmas in the home has been a powerful influence from the West. Then there is Music. School music in particular has been a great influence for Christianity. Next I would mention Politics, especially as illustrated in the Labour and Proletarian parties. It is remarkable how many of the leaders of the little sections of the Proletarian parties have been Christians; their ideals of democracy have been largely Western and not necessarily Christian, but yet there is no denying whatever that their Socialism has been tinged strongly with Christian teaching. Finally there is the influence of Personality, the personal character of the missionaries, teachers and pastors.

These are perhaps the greatest and most powerful channels through which Christian influence has expressed itself, and yet I would name one other which I have not mentioned above. I refer to that Unnameable Channel through which Christ and God work; it is an influence that cannot be named. As Laotze said, "The Name that can be named is not the eternal name; the Way that can be "wayed" is not the eternal way; the Reason that can be reasoned is not the eternal reason." The eternal Logos cannot be named. I think Goethe was perfectly justified when in trying to answer Gretchen's question about divine influence he said, "The Name is only sound and smoke darkening the light of Heaven." It is this influence—"the wind" that "bloweth where it listeth and thou.....canst not tell whence it cometh or whither it goeth", some force, something like Bergson's *elan vital* something that is filling the air, recognised as a force by the followers of all religions—that is, I find, the channel through which the greatest Christian influence can be exerted.

Let us next consider how Christianity has penetrated Japanese Life by her achievements. What has Christianity done in influencing Japanese thought? Here also we will enumerate headings and you will understand.

1. Churches, visible signs of Christian influence. Many of them are rather weak; most of them do not amount to much. I have been going round the country, and what grievous things some of the churches are. I am afraid they have not always the right men: weak congregations led by weak preachers, by no means adding glory to the Christian church. But I must not despise them, for they are doing



something for the young people and I know that Sunday Schools and kindergartens are powerful influences. Just now, while I am speaking, three men of great social influence and position come before my eyes; they were all led to the feet of Jesus by their little daughters. I sometimes think that Christian missions should devote their chief efforts to the children.

2. Kindergartens. The first thing that Kagawa San remarked on was the insufficiency of kindergartens and day nurseries in the slums of Tokyo. You have already done a great deal, and so if I speak rather slightly of little country churches I still have hopes so far as Sunday Schools and kindergartens are concerned.

3. Higher education, particularly of girls. Christians have a great deal to show, and the Government is too proud or too ashamed to own that it has followed Christians. If I were a Minister of Education, I would say honestly and frankly that female education in this country owes much to missionary effort.

4. Philanthropic work. Miss Macdonald's work for ex-convicts has certainly been a marvellous piece of Christian work. Then there is Miss Riddell's work for lepers, and the Y.M.C.A. and Y.W.C.A. We may be ever so patriotic but I do not think we could have done all these things on our own initiative. We must give full credit to the workers and the leaders for their spirit and guidance.

In closing perhaps you will allow me to say something of my hopes and desiderata for exerting Christian influence. Here again I will just enumerate my points. Among the great hopes we should entertain for the better exerting of Christian influences are:—

1. The Union of the Churches. At present there are so many sects, as a house divided against itself. We did not heed that part of Christ's warning, but the union is coming I think.

2. More emphasis and extension of social work, settlements, kindergartens, day nurseries, and the like.

3. Better publications. I think we are poor in our Christian literature. The day of translation is past and we have not yet got good Christian writers who appeal to non-Christians. There is a great deal to do in this line.

4. The Union of educational institutions. There are too many little schools with but a handful of pupils and below Government standards. I am partly responsible for the Women's Christian

College, and appreciate the fine work of Dr. Reischauer. I know it has been a piece of work worth doing but more united Christian effort is wanted. There is still a great deal of sectarian jealousy even in united efforts of this kind.

5. There is a great deal to be done in training religious workers ; whether it is due to poor salaries or poor education I don't know, but certainly the qualifications of religious workers are low. They do not command the respect of the lay society, especially the unfavourable, critical part of society.

6. New fields must be cultivated. By this remark I mean the opening up of new districts to Christian influence.

7. This is high time for working or rather bringing in Christian energies in the cause of International Peace. This is just the right time for the Outlawing of War—the talk of Disarmament and the Kellogg Pact show us what might be done in this direction. I can very well imagine a re-action coming. Just now the iron is hot, but it may cool.

I have given a very cursory review of the work that lies before us and the work already covered. We are in a very hopeful stage in our task of Christianizing this country. You may be disappointed if you look forward to seeing changes in this country of a definite Christian character. Many of the changes that you have been instrumental in bringing in may not bear the name Christian; they may simply be called Western or Occidental. Do not mind; we are all workers in a great Cause for the one common Father and the Logos that cannot be named. If you hope to do work that will bear not only the impress but also the name Christian, you may be disappointed. But this is not a time for disappointment, I think it is a time full of promise.



## THE PENETRATION OF JAPANESE EDUCATION BY CHRISTIANITY\*

---

CHARLOTTE B. DE FOREST

The vastness of the topic assigned to me makes it necessary for me at once to limit its treatment so as to bring it within reasonable compass. My paper, therefore, has two main divisions, namely, formal or direct Christian agencies, and informal or indirect ones. The direct Christian agencies are Christian schools, Christian hostels for students, and Bible classes for students in non-Christian schools. The indirect Christian influences are those pieces of Christian information that come in government school text-books and those pedagogical principles that have developed in accordance with the utterances of Christ.

First, then, we ask, "How far is organized Christianity sharing in the education of Japan's children and youth?"

To begin with let us look at the kindergartens, in which Christianity has had a large part. Government kindergartens had a nine-year start over Christian ones, as the first kindergarten in Japan was established in connection with the Tokyo Woman's Normal School as early as 1876, while the first Christian one was started in 1885, namely, that of the Presbyterian Mission in Kanazawa. But the Christian ones have grown by leaps and bounds, until they now number 325, or nearly one-third of the total number of kindergartens, public and private, in Japan. There are now nine Christian training schools for kindergarteners as compared with the two government ones, one in connection with each of the women's higher normal Schools.

In the primary school world, however, we meet the reverse situation. The Christian schools that started in the seventies began with primary grades, where most schools were beginning in those days; and then they sloughed off the primary schools for the most

---

\* A paper read at the Annual Conference of the Federation of Christian Missions, August 1929.

# CHART OF JAPAN EDUCATIONAL STATISTICS

## Showing The Proportion of Christian Schools

N.B. Sources of Statistics:—

### 1. Government and private schools:

- Kindergartens and Elementary Schools 1929 Japan Year Book (giving statistics for 1926).
- Secondary Schools and Higher Departments (women) Secondary Schools Text-book Association 1929 Statistics.
- Higher Institutions 1929 Statistics of the Department of Education.

### 2. Christian Schools:

Japan Mission Year Book, 1929.

Type of School	GOVERN- MENT & PUBLIC	PRIVATE			TOTAL
		Christian	Non- Christ'n	Total	
Kindergartens* .....	{ 349 36.5%	325 34%	288 29.5%	608 63.5%	957
Elementary Schools ...	{ 25,350 99.6%	(10?) —	— —	108 0.4%	25,458
Middle Schools (boys)	{ 488 59%	15 Protest- ant, 1.8%†	— —	341 41%	829
Girls' High Schools ...	{ 593 46.4%	51 4%	634 49.7%	685 53.6%	1278
Higher Schools (men)	{ 28 87.5%	No Protest- ant†	— —	4 12.5%	32
(Higher) Special Schools (men) .....	{ 21 26.6% (2 coed.)	11 Protest- ant, 14%† —	— — —	58 73.4% (2 Coed.)	79 (4 Coed.)
Higher Departments on Girls' High Schools...	{ 21 56.8%	12 32.4%	4 10.8%	16 43.2%	37
(Higher) Special Schools (Women) .....	{ 6 17%	10 28%	19 54%	29 83%	35
Universities (men) .....	{ 22 47.9%	2 4.2%	22 47.9%	24 52.1%	46

\* Note that here the Christian and the other statistics are from different years.

† As the Japan Mission Year Book gives no Roman Catholic Statistics, I have been unable to give complete statistics here. For the girls' schools I had a more detailed source of information which made it possible to include the Roman Catholic Schools.



part as they developed their higher courses. A few held on to the primary courses for many years, but the only Protestant schools that have continued them till now are the Hiroshima Girls' School (Methodist) the Methodist Protestant Girls' School in Yokohama, and the Toyo Eiwa Girls' School in Tokyo (United Church of Canada). There are special cases that should not be omitted of primary schools for unregistered children in slum districts, such as that of the Hakuai in Okayama (Congregational) and that of the Nippori Settlement, Tokyo (United Church of Canada). The strictness of government requirements and supervision is given as an argument against missions maintaining primary schools. But the success with which the Roman Catholic Church maintains primary schools, and the springing up of a number of private primary schools in wealthy residential districts, raises the question whether the Protestant missions have not sustained a serious loss in letting go those they once had.

As we come to secondary schools, we find that here Christian education has concentrated on institutions of standard grade preparatory to higher work, quite in keeping with the first purpose of raising up Christian preachers and teachers. Vocational training in secondary grades has been largely passed by. There are a few sewing or self-help schools for girls, and there is business training in English and stenography for both boys and girls; the Seventh Day Adventists have made a start at an agricultural school in Chiba Prefecture; the Y.M.C.A. and Y.W.C.A. and some missions have night-schools, generally for English, Bible, and various subjects supplementary to the students' past studies. Normal work is not attempted, though several schools secure for their graduates prefectural certificates as primary school teachers.

In no section of education has Christian education had, historically, as much influence as in the field of girls' schools. The mayor of Sendai, in delivering a congratulatory address at the commencement exercises of Shokei Girls' School a good many years ago, said in effect that Japan owed a great debt to the mission schools for girls, not because of the present extent of their work, but because in the early years when the government was discouraged and feared that to educate women was to endanger their moral character, the mission schools still kept on and proved it safe to develop the intellects of girls, thus becoming the spur to the government to take heart and go on.

For the first twenty-five years after the modern educational system in Japan was started in 1872, the mission schools had the lead among schools for girls. There were many more of them than of government schools. But after the issue of a regulation in 1899 that each prefecture should have at least one girls' high school, the number of government schools rapidly increased. With this competition it became necessary for the Christian schools to perfect their curricula and equipment and improve their teaching force. From that time there has been little change in the actual number of mission schools, but their content has become standardized, they have received government recognition, and their enrolments have increased. The fifty-one Christian schools (including ten Roman Catholic ones) listed in the statistical table are part of a total of 1278 girls' schools,—593 government and 685 private.

The Christian secondary, or 'middle' schools for boys, came into competition with the government schools much sooner than those for girls, and not so many developed. Those that have survived have become standardized and have large enrolments. There are now fifteen such Protestant schools out of a total of 829,—488 government and 341 private schools.

In higher education for women, Christian schools have had a long and strong lead. The Kwassui Girls' School in Nagasaki (Methodist) sent out in 1889 the first graduates from a full-fledged college course, a course which it has since dropped. Next, in Tokyo the Joshi Gakuin (Presbyterian) in 1890, and Toyo Eiwa Girls' School (United Church of Canada) in 1891 graduated their first classes of an intermediate college grade; Kobe College followed in 1892 with graduates from a college course that completed a sixteen-year education. Other institutions that developed in Tokyo and Yokohama finally united in 1915 with the two above mentioned in forming the Woman's Christian College of Japan, an institution of the highest grade. There should be included with these highest institutions two others of Christian backing, namely Miss Tsuda's English College, and the College of the Sacred Heart (Roman Catholic) in Tokyo, and also the coeducational opportunities for women in the Literary Department of Doshisha University. For many years the only competitor of these Christian higher institutions was the Japan Women's University, a private institution founded in 1900.



In the eyes of the government these institutions are all classified as (Higher) Special Schools (*Semmon Gakko*), as are also a number of what might well be called Junior or Intermediate Colleges, having courses two or three years shorter than those of the highest institutions listed above. There are ten such Christian institutions for women, nineteen other private ones and six government ones. Of parallel grade with their lower years are the Higher Departments of girls' high schools. Of these the government has twenty-one, as against sixteen private ones, twelve of which are Christian. Combining the statistics for these two forms of higher education for women, we find that of the total number of schools of this grade the government has 37.5%, the Christian 30.5% and other private schools 32%. This shows that next to the kindergartens this field of higher education for women is one in which Christian education has made the largest proportional contribution. In coeducation it is interesting to remark that a government university, the Tohoku Daigaku, which is the only one that has put coeducation into its charter from the beginning, and a Buddhist college, Toyo Daigaku in Tokyo, have preceded Doshisha, the first Christian university, to permit coeducation.

The chief lines of professional influence that have gone out through girls' colleges have been English and music teaching. These two branches have been historically the channels of much Christian extension. Now the lines are broadening by the development of training courses in the teaching of domestic science, the Japanese language, and mathematics, and a training college for nurses, affiliated with St. Luke's Hospital. The neglected fields for higher vocational and professional training for women are business, industry, art, medicine, pharmacology and dentistry, which have been taken up by other than Christian agencies.

The training of women in Bible schools, like that of men in theological schools, has for its object the direct evangelistic work; but in so far as an occasional graduate of such schools has taken up the teaching of Bible or ethical and religious subjects in mission or other schools, their influence may be included in a survey of Christian channels in education.

In contrast to higher education for women, higher institutions for men were from the beginning started by the government and controlled by government standards. In a country in which youth is

so eager to learn, it was inevitable that many higher departments should spring up in existing Christian schools in response to the demand of their constituency. But financial requirements made it impossible for Christian schools to equal government institutions in equipment and the salaries paid to the faculty, and up to the present only two, St. Paul's University (Rikkyo), Tokyo, and Doshisha, Kyoto, have developed into universities, as compared with the twenty-two other private universities and the twenty-two government universities of today. The Christian universities have departments of literature, philosophy, law, economics, commerce, and religion, but are not able to carry the more expensive lines of science, medicine, and engineering. The ideal of one strong central Christian university that might include all these influential branches has not been realized.

In the field between boys' middle schools and the universities, there are two types of schools—the Higher Schools (*Koto Gakko*) and the (Higher) Special Schools (*Semmon Gakko*). There are no Christian schools, except possibly a Roman Catholic one, technically classified as Higher Schools. Of the (Higher) Special Schools there are eleven Protestant ones out of 58 private, against 21 government. (For percentages, see chart).

It is worth noting that a few years ago, when the National Christian Education Association made a printed register of Christian teachers in Japan, there was a large number of such, (my memory would say in the hundreds,) that were teaching in government schools.

More and more do we find that government schools are becoming accessible to Christian preachers. I am told of a prefectural middle school in Saga where a missionary holds a Bible class for the teachers, and of a middle school in Kozu whose student Bible class is reported in the alumni magazine. Doubtless there are many similar cases where government students are reached with the Christian message through Bible classes, if not in the school itself, in some convenient neighborhood. Christian hostels for students of non-Christian institutions are another well-proven way of spreading Christian ideals. I have no statistics on hostels or student Bible classes, but I am sure that if such statistics were available they would, like the other statistics presented, be no more than guide-posts to our thoughts and imaginations. Statistics are at best only a framework for the picture of a reality that may be perfunctory and mechanical, or aflame with life.



The National Christian Council has printed figures showing the comparative strength of the three main religions in regard to their school work.

	Schools	Pupils	Teachers
Shinto.....	4	2,114	168
Buddhist .....	74	30,722	2,398
Christian .....	84	34,014	2,248

In a book called *Outlines of Social Policy*, Hasegawa Ryoshin, after mentioning the fact that Shinshu Buddhism followed the example of Christianity in starting large numbers of Sunday Schools, goes on to say of general education: "At first, secondary and higher schools founded by Buddhists were planned for preparing pupils to be religious teachers. But later every sect developed its middle schools and then girls' high schools; and the aim of education shifted from training teachers to the cultivation of the religious spirit in each student. Even in higher schools and colleges the teaching of the doctrines of the given sect is being replaced by the cultivation of talent along various lines with the spirit of religion as its basis." That same two-fold purpose and development has characterized Christian education. It was but a natural progress for both Buddhists and Christians, but perhaps the Christian educational movement, being earlier than the Buddhist, had an influence upon the latter along this line.

This statistical section of my paper should hardly be closed without a mention of schools for some of the defective classes. At least three schools for the blind and one deaf-oral school have sprung up as by-products of the Christian movement. Statistically, these schools are but a small fraction of the seventy-three schools for the blind and forty for deaf-mutes that are listed in the 1926 statistics; but in influence and in their stimulating effect upon their environment, these schools have had a valuable part to play.

We now pass on to Indirect Christian agencies. Let us look in the first place at some of the text books used in the schools. In order to get some idea of how much Christian ideals are represented in the text-books of the government schools of Japan, I asked one of our alumnae to go through some typical school-books and make a list for me of all references to Christ and Christianity and any evidences she could find of Christian influence.

Of the primary school books, this friend went through the national language readers, the text-books on morals, and the history books. She found no references to Christ or Christianity in any of them except in the one place in the history text-book where the early advent of Roman Catholic Christianity and its expulsion were narrated. There was no later reference even to tell of its second advent in Meiji and of the removal of the prohibitions against it. In the sixth volume of the text-book on morals there is the story of Mr. Ju'i Ishii and the Okayama Orphanage, but no mention is made of their relation to Christianity. My reader said, however, that she was struck with the difference in tone in the books from what it was when she was in the primary school fifteen to twenty years ago. She said they had much more about sacrifice for others, love of enemies, the democratic spirit, than there used to be. In the collected songs for primary schools—about four hundred—there are many that pertain to animals, and showing the spirit of kindness toward them; there is the “blue-eyed doll” song, with its spirit of international friendliness, and one that strongly suggests Biblical quotations when it designates the true friend as one that weeps with one in time of sorrow and rejoices with one in happiness, and as one that is of greater help than a blood relation.

The reproduction in children's literature of Old Testament stories such as the Garden of Eden and the Flood, and of Christian folklore pertaining to Christmas trees and Santa Claus, has little if any religious significance; it means only the international diffusion of information. But a friend has told me of a little play given in the private primary school that her boy attends, that plainly is inspired by Christ's message. The story was that God called the animals and offered a prize to those that should bring in the most lovable child of theirs. The rabbit and the dog and all the rest came with their finest offspring to this baby show. Among them came the monkey with her scrawny, gawky baby monkey at which the other animals laughed in contempt, saying, “Did you think you could get anything for that creature?” To which the mokey replied, “But in my eyes this is the most beautiful of all.” God appreciated the monkey's words, and said, “I am the All-Father. God is love. I will give rewards to all.” So they all went away happy. Here is a lesson which fifth-year primary school boys and girls will never



forget, and which is essentially Christian even though not so labelled.

With regard to the text-books for secondary schools, there is much more to be said. As they are not uniform like the primary school books, they afford a considerable variety. My reading friend looked through piles of sample Japanese readers and other text-books of recent date that had come from publishers to one boys' school and to one girls' school. Out of eighty-one boys' school volumes representing twelve series, seventeen contained something Christian. Out of one hundred thirty volumes for girls' schools, representing twenty-eight series, fifty-two had something Christian. This represented 40% as against 21% in the boys' school material. In each case there was more for the upper classes than for the lower.

Many of the references found were merely casual, such as Faust's listening to the Easter church bells, or a Japanese traveller's impressions of Christmas Eve in a boarding-house in England. Two girls' etiquette books outline different types of marriage ceremony, the old traditional three-times three pledge in *sake*, a marriage in a Shinto shrine, and a marriage in a Christian church; the last-mentioned is a superficial description, with no reference to the marriage vow; one account mentions the fact that the officiating clergyman offers prayer; the other says there is a religious ceremony, and adds that Friday in the West is an unlucky day for a wedding.

A certain amount of Christian background is implied at times in the reading books in the lives of some great people, as Luther, Joan of Arc, and Mrs. Yajima whose story is related with the founding of the Woman's Rescue Home. Biblical phrases have been taken as titles, such as "Let there be Light" by Dr. Anezaki, (expounding that reason alone is insufficient, there must be ideals in life); "The Tower of Babel" by Momota, (an essay on the ambition of all mankind to build towers); "The Word was God" by Yanazawa, (an essay on the value of words, diction not to be abased, since *kotoba*, "word," is *nichi*, "the way" to God). In each of these cases a marginal note explains the source of the phrase. Even without a religious topic, in articles by outstanding Christians like Commissioner Yamamuro, Dr. Nitobe, and Professor Bessho, a Christian attitude toward life and its problems is implicitly shown.

Bible quotations occur as one would quote in the course of writing from any literature that illustrated one's point. Among the quotations found are the following: "Many are called, but few chosen" (this was not credited to the Bible, although in most cases sources are given); "The righteous shall live by faith"; "He that loveth his life shall lose it"; "Seek and ye shall find"; "Solomon in all his glory was not arrayed like one of these"; "On earth peace, good will toward men"; the Golden Rule, some of the Beatitudes, and other parts of the Sermon on the Mount. One misquotation was found in an article on "Good and Evil" by Abe Jiro of the Tohoku University. He writes, "There is a good heart and a bad heart in every one. This makes me think first of all of Christ's saying, 'He that is without sin among us, let him first throw a stone at this woman.' Unless we think this way, we become hypocrites". Whether it was accidental or intentional that Christ is here represented as including himself in the group—"he that is without sin among *us*"—the implied denial of Christ's sinlessness is in keeping with the omission from all these books of any allusion to the supernatural in the life of Christ, with the exception of the resurrection to which there were found two allusions, one a marginal note to explain that Easter is the day on which Christians celebrate the resurrection of Christ.

The Sermon on the Mount is the part of Christ's teachings that has most permeated the text-books of secondary schools. A missionary in Miyazaki, attending a ceremony in memory of the needles broken in the sewing classes of a government girls' school there, was much astonished to hear liberal quotations from the Sermon on the Mount in an essay read by the daughter of an educator whom he knew to be a strong Buddhist. When he commented on it, the missionary was further surprised to find that he seemed to be the only astonished person; the others took it for granted.

The essay that has brought the Sermon on the Mount into the secondary text-books of Japan is one entitled "The World's Four Holy Men," "*Sekai no Shisei*," by Takayama Chogyu, a Buddhist of the Nichiren Sect, a literary critic of the Meiji Era. In this essay he sketches briefly the lives of the four saints, Shaka (Buddha), Confucius, Socrates, and Christ, and then gives a statement of their teachings. How many generations of students have read this essay I do not know. Chogyu died in 1902. My reader says she read this



essay ten years ago in high school, but that her version then did not include the Sermon on the Mount. The version published in the recent editions (we reviewed none earlier than 1926) gives much more space to Christ than to any of the other holy men. It is possible that even this fuller version is but part of the original essay. There is a tone of reverence and indebtedness towards the four great men that in the case of Christ must have done a great deal to combat the historical prejudice in Japan against His religion. This essay was found more frequently than any other writing that contained allusions to Christianity: it was in four series of the girls' texts and three of the boys'.

The next best quantity of information about the life and work of Christ was found in a teachers' reference manual for use with one of the girls' school readers, the "*Shinsei Joshi Kokugo Tokuhon*." This reader prints an essay by President Yasui of the Woman's Christian College, entitled, "The Spirit of Doing for Others." The references to Christianity are explained in the teachers' manual in part as follows: "The word *Christ* means 'Saviour of the world,' but is now used to signify the Jesus of Christianity. He was born in Bethlehem four years before the beginning of the Christian Era, son of Joseph and Mary; he was much influenced by John the Baptist, believed himself the world's saviour, and at the age of thirty, started to go about preaching; this he did for three years with overflowing kindness, so that all came to him from near and far. The treachery of Judas Iscariot brought about his arrest as a blasphemer. He was condemned to death and crucified between two thieves at Golgotha outside Jerusalem. On the cross he prayed for those that killed him, gave Mary to the charge of his beloved disciple, prayed 'Father, into Thy hands I commend my spirit,' and died in the spring of A.D. 30. Upon his death his disciples spread his teachings everywhere and thus they have been carried throughout the world."

Occasionally bits of information about Christ's life are found introduced as illustrative material. An essay that discusses human life as composed of two inseparable factors, knowledge and love, quotes Christ's prayer in Gethsemane as an instance of perfect dependence upon God that is at once real knowledge and real love. The temptations of Christ are alluded to by Tokutomi Sobo in one

of his "Sunday Talks" entitled "Don't Worry." He says: "Every one has worldly passions. For this reason Christ spent forty days in the wilderness, Shaka left home, and Confucius said, 'Even at seventy I cannot suppress my desires.'"

One girls' reader, the *Shinsei Joshi Kokugo Tokuhon*, already referred to as containing Miss Yasui's article, has a title, "The Boy Jesus and the Rainbow." The story depicts the home life in the carpenter's shop at Nazareth, with the young Jesus picking up shavings, when his younger brother James calls him out to see a rainbow; then Jesus relates the story of Noah and the rainbow as he has heard it from the Rabbi Annas. This selection is from that pseudo-biblical novel "New Testament" (*Shinyaku*) by Ebara Koyata; it is both more credible and more creditable than some apocryphal tales of Christ's childhood.

Western art too has helped to bring the personality of Christ before the students. Illustrations found in the seven volumes containing Chogyu's article on the Four Holy Men included Hoffman's painting of the Sermon on the Mount, da Vinci's Last Supper (full page), a head of Christ in prayer, another with the crown of thorns, and Hoffmann's Christ in Gethsemane (this occurred twice). Pictures found in other places include several other pictures of Christ (one of Raphael's Madonnas and two others), the Annunciation by Fra Angelico, and two others of the Virgin Mary. The only one suggesting the Crucifixion was Fra Angelico's Descent from the Cross, in an article on "Renaissance Painters" where no explanation was given of the meaning of the picture; such may, however, have been supplied in the teacher's manual. One boys' history text-book has a full-page picture of Christ with a group of his followers. A few of the pictures are of the medieval ecclesiastical type, but in general it may be said that they present an impressive and attractive Christ.

While speaking of art, let me digress from the text-books and mention music. The song texts used in girls' high schools are like those of the primary school, devoid of Christian themes except in a very broad sense. But some religious music of the West is becoming current in or through the schools. I know a non-Christian private school whose girls have sung the Hallelujah Chorus and Ave Maria. The Tokyo Music School uses sacred music of the West as well as secular songs and operas. Girls in a Christian school were recently



asked by a phonograph company to sing some Japanese hymns for their records, and the choice of the hymns was left to the school. It is a well-known fact that Christian hymns have already done much to disseminate Christian thought outside of the churches in Japan.

To return to the topic of Christ in the reading books of secondary schools, there are a number of allusions that implicitly recognize Christ as a world leader in character. In a selection by Yoshida Genjiro entitled "Be Honest," found in both boys' and girls' text-books, there is a plea against sending anonymous letters and doing other round-about things, with the argument that "Christ, Confucius, Buddha, and Marcus Aurelius all spoke out with directness what they had to say." One boys' reader has a selection from Matsuji Tetsuro of Kyoto Imperial University, in which he says: "Some might be able to talk even better than Christ did, but no one can make his life speak as Christ's did. The true values are not in words but in hearts, depths." Again, Yoshida Genjiro writes: "If Christ had never preached a sermon, or if he had never had a disciple, if he had spent an ordinary life just in Nazareth, would not the mere fact that he had once lived in Judea have been enough to give light to human life?...Christ said, 'Before making an offering go and make peace with you brother.' The human world cannot be saved as long as there is one hating heart in it. Even Christ had a Judas, so we may not always be loved by all. But Christ, and also Buddha, set a rhythm for the whole human race, and we should all fall in step with it."

A long article on "Labour and Human Life" by Tsunajima Ryosen, in both boys' and girls' text-books, quotes Christ's words, "My Father worketh until now and I work," refers to Luther and Paul as examples of work inspired by faith, quotes "Seek ye first the kingdom of God and His righteousness," and some words of General Booth on "working together with the Holy Spirit," and says in conclusion: "Jesus Christ is an outstanding example of this; he is a model man."

Passing now from the subject of Christ himself, his life, teachings, and character, to that of organized Christianity, we find some interesting treatments of that topic. The teachers' manual already quoted from on the life of Christ gives the following explanation of Christianity.

"One of the three great religions. It was founded by Christ and believes in God as Father and men as brethren. It preaches repentance

from sin and building of the Kingdom of Heaven. Its sacred books are the Old and the New Testaments. It arose in Judea, gradually spread to Europe, and now has extended to all countries. In the sixteenth century Protestantism broke off from the Roman Catholic Church. Protestantism has many sects. In the Middle Ages the Jesuits came to Japan, political difficulties arose, Christianity was prohibited in the Tokugawa Era; in 1873 both Catholicism and Protestantism were publicly permitted."

A teachers' manual for another set of readers, the *Saishin joshi Kokubun*, in notes on the story of "The Angel of the Crimea," explains the word "cross" in connection with the name of the Red Cross Society: "The word 'cross' has two meanings. 1. It is an instrument of execution. 2. The sign of the cross, in memory of the death of Christ, is used by Christ's followers as a pledge of sacrifice and love."

A comparison of Christianity and Buddhism is given in both a boys' and a girls' text-book, in an extract from Dr. Anezaki's work already alluded to, "Let There Be Light." Dr. Anezaki declares that the two religions that have had the greatest influence on the world start from opposite points and then surprisingly come together at the end. The starting-point of Buddhism is the transitoriness of life. Man is born to die, yet out of this apparent hopelessness arises the desire for religion, something greater than one's present observation and self-centeredness, the longing to get out to the great Life. The problem of hopelessness is solved by harmonizing with the Spirit of all things, that is, by faith, and by faith that realizes itself in action. Some sects emphasize self-discipline, knowledge, and the like, but all come back ultimately to the personality of Buddha. Christ, on the other hand, started from an instinctive faith in a loving heavenly Father, under whose care are all things and in whose image man is made. All things reveal God and His glory, and man's enemies are mere dust before the wind. Nothing can defeat God's purpose. All are children of God and brothers. His life was part of God's life, the two were one; all believers can share this experience. When this faith is carried out into life, it means brotherhood, and co-operation in church life. The social influence of Christianity has been through works of love and the unity of the church. The standard of faith is Christ. The strength of faith is shown in His death on the cross and in His resurrection; thus Christ is believed to be both God and



man, that is, man showing true power. Thus both religions come to faith in the great Life. Each believes its leader to be the revelation of God. The results are in the East, the attempt to abolish self: in the West, the attempt to meet with the heavenly Father; in the East, to realize the smallness of self: in the West, to realize the greatness of God and thus to become immortal. Such is the summary of Dr. Anezaki's argument.

Christianity in relation to Shinto and the national thought is treated in a girls' school text-book on morals edited by the principal and one of the teachers of the Women's Higher Normal School in Nara. The article entitled "Foreign Thought and Our National Life" has a paragraph each on Buddhism, Confucianism, and Christianity, in relation to the national thought. That on Christianity says in effect: Christianity stands for individualism, is based on one God in whose eyes all differences of sex, wisdom, class, and position are abolished. Its purpose is the salvation of personality; differences of earthly circumstance are of no use in getting the help of God. Thus into our country with its nationalistic theory came a world theory of equality, which of course came into conflict with ours. But later through the efforts of Christians and the liberal attitude of our nation, that thought penetrated our national life and is making a great contribution to the aspiration and development of the nation. So we may say that its real spirit is amalgamating with our national thought." This summary is followed by the statement that individualism is not itself inimical to our well-being if it is tempered by loyalty to the Emperor.

Another girls' school text-book on morals, this time by Yoshida Seichi of the Tokyo Higher Normal School and the Imperial University, under the heading "Imported Thought," has paragraphs to the following effect: "Christianity believes in one God and outlaws all other faiths. Thus it has despised our ancestor worship and our worshipful reverence for the Imperial Household. Further, Christianity emphasizes the equality of all men before God, therefore disapproves some features of our country's nationalism, family system and class structure; thus it has from time to time created problems. But Christianity is gradually becoming assimilated."... "As all foreign thought has developed in backgrounds different from our own, it should not be seized on at once, but appropriated with discrimination."

This concludes our survey of text-book allusions to Christianity. It has not been possible to touch the field of text-books in higher institutions, though it may be said in passing that parts of the Bible are included in literature courses in some of the higher government institutions. However, from what we have seen above, it is gratifying to find so broad-minded and thoughtful an attitude toward Christianity in the school books for the middle-teen age boys and girls of Japan.

## (2) PEDAGOGICAL

Those Christian principles that, while affecting all branches of life, have had distinct bearing on educational methods in all countries are, the value of the individual and his right to an opportunity his consequent responsibility towards society, character-building as the prime object of endeavour, and service for others as bringing the supreme spiritual reward.

The principle of opportunity for all was put in action in Japan's establishment of universal primary education in 1872. But the necessity of handling large numbers, and the mechanical quality of much of the training given, have prevented adequate individual attention and development in a large part of the primary and secondary education of Japan. The Christian schools, with their smaller numbers, their greater elasticity of curriculum, and with their evangelistic purpose have had the opportunity to demonstrate the possibilities of character-building, the sense of social responsibility, and the spirit of service. The development of these qualities was specially marked in the early years, when Christian schools in so many places had the lead. In these modern days, when our schools are standardized, when we find it harder to make an exception to meet an individual need because we have larger classes and are run more nearly into the government mould, when we come into less contact with our students and fellow-teachers, is there not danger that these Christian schools of ours shall lose part of their special quality? That quality, in the less scientific day when they were started, corresponded to what the so-called "progressive" schools are attempting to work out to-day, in what is really only a new form of applied Christianity, guided by the rapidly growing science of education. In fact, it is a subtle testimony to the power of Christ's teaching that the advances of modern pedagogical method and educational principle are but furnishing



better implements for the carrying into practice of His teachings of the value of the child and the primacy of character. Every better method of teaching English or music, every added equipment that helps bring home the truths of science or history, is backed up by Christ's saying, "Whosoever shall receive this little child in my name receiveth me.....Inasmuch as ye did it unto one of these least, ye did it unto me."

Wherever the ideals of progressive education are being tried out, even in part, in Japanese schools — and there are a number of such instances — they represent, at least indirectly, a case of the influence of Christianity. The outstanding example in primary schools is the late Dr. Sawayanagi's school in the suburbs of Tokyo, a non-Christian private school. In girls' schools, Mrs. Motoko Hani's school, the Jiyu Gakuen, has set a splendid example of the dignity of labour, and of co-operation in mutual service and self-government. Mrs. Hani is a Christian woman whose writings, lectures, and school have had and are having a nation-wide influence on the home ideals of women.

The maintenance of the influence already attained by our Christian schools, and the meeting of opportunities for greater influence on their part, call for our keen attention to the new emphasis on scientific method in education, especially in the two lines for which most Christian schools have been pre-eminent, religious education and the English language. By bringing to bear the best wisdom of our times on these two lines, we shall be able further to widen the base of the strong Christian wedge-point that has already entered the education of Japan.



# THE PENETRATION OF JAPANESE INDUSTRY BY CHRISTIANITY\*

T. KAGAWA

## I. Christ Essential to Industry

Christ was a carpenter, and the apostles of Christ were mostly men from different occupations of manual labour. From the beginning Christianity meant something to reform industry and elevate it. But by some mistake the Church of the nineteenth century could not penetrate into and illustrate this, the very heart of the Gospel. There were indeed a number of mistakes in the Church of the last century, such as the divorce of Christianity from Industry, and the interpretation of the Gospel as an individual matter. On the other hand, those who preach the social gospel are still inclining too much to the superficial social side, and forgetting the mystical element. But Christ is adequate and available for everything in the past, present, and future. 'Miracle' means the present Love of God, acting in history. Wherefore we must not divorce the Gospel and Industry. We must realize the Gospel in Industry. The realization of the Love of God in Industry means the Cross.

At present the divorce of Industry and Christianity is complete, and yet the teachings of Jesus and of Paul are very clear on that point. Probably without Christianity the standard of labour would not have been raised so high even as it is today. Labour in the Roman period was a thing to be performed by slaves. When Christ came the condition of labour went higher, and the improvement in the long run was so great that it seems to me fair to say that without Christianity there is no industry in the true sense of the word.

Without the Gospel of Christ, there is no *hope in life*. Without Christ, labour is a tiresome thing. Without Christ, there is no liberty, because the world is filled with crimes and sins and guilt. Without

---

\* An Address at the Conference of the Federation of Christian Missions in Japan, August 1929.



Christ, the world is filled with class struggle, race struggle, and many other sorts of struggles. Dr. Whiting Whitney, in his 'Soil and Civilization,' which I have been reading recently, defines the soil as a living thing. This may be rather poetic, but it is nevertheless true that without love for the soil, there is no hope for it. Without Christ even the soil has no hope. In December, 1928, I saw in Manchuria the Desert of Gobi, where the Chinese have cut down the trees, and the desert is approaching the coast at the rate of ten miles each year. One remembers also the Sahara Desert, where man himself has rendered his own habitat unfit for human habitation. The phrase, "After man the desert," is true. Man without Christ will make of earth a desert.

Without Christ there is no *hope for capital*. Capital in itself is a good thing, but when selfishness captures it, capital is a most terrible, tormenting thing. We must *baptise* capital.

Without Christ there is no *system for industry*. We speak of *demand and supply* as controlling industry, but demand is desire, and without the sanctification of desire, — the sanctification of human instinct, — *demand* goes astray. *Supply* comes as a result of labour, of which there are two kinds:—repetitive, machine labour; and creative labour, or labour with an objective, labour with an aim.

Repetitive machine labour is of course preponderant in this age, and there are many who would condemn it altogether and say the machine itself is bad. This is an error. Machines are not bad but good, when used for the benefit of society. But when one person or one class capture the machines and use them for selfishness they are bad. When we employ machines in a co-operative society they are good. I am not afraid of mass production for selfish motives. The modern world has been damned, not by mass production or capitalism in themselves, but because the Church has lost its once controlling influence over industry, now that it has become capitalistic industry. Therefore *the revival of the Christian Church is the only way to get out of the darkness of selfish capitalism*.

Without a revival of faith in Christ, Europe and America will meet darker ages from now on. There is great prosperity in America, but sometimes there are four million unemployed workers. Why? Because industrial conditions depend upon the prevailing system of

desires. And when there are factories for luxuries, and wine shops, cafes, and immorality, then unemployment increases. Unless we have purified desires, unemployment is inevitable. Therefore the realization of the Love of Jesus, in individuals, and in society at large, is the solution, for the betterment of industry. To realize the Love of Christ in Japan,—to preach the Gospel and realize the Gospel in action, in life and in society, is the only way to bring peace into the turmoil in Industry.

## II. Causes of the Proletarian Torment

At the present time there are four causes tormenting the proletarians :— (1) *Social Unrest* ; (2) *Dependency on Capital* ; (3) *Non-credit* ; and (4) *Unemployment*. Cooperative and Mutual Aid Societies in the spirit of Christ are the only ways to save them out of this situation, not violent revolution. Look at them in the reverse order, *Unemployment*. You cannot stop unemployment by violent revolution. Rather, you must stop all kinds of war, and regulate industry ; and these require the sanctification of desire. *Non-credit* is abolished by establishing the *credit system*—by cooperative credit unions of the British type, and the American labour bank system, and the Danish credit societies, founded with the spirit of Christ. *Dependency on capital* can only be abolished when we have Mutual Aid, or Labour Capital invested by society through the cooperatives. Stock cooperatives today are a big system, with trusts and syndicates. We must not entertain a mistaken philosophy in regard to capital. Real capital is the energy of society, — social force — the force inside us, the power of invention, the power of discovery, the power to labour, — efficiency, character force. Therefore the only real capital is social force. *Social Unrest*. You may possess many systems of materialistic economics and Marxian philosophy, but they will not solve the problem of social unrest. On the other hand, you may think Christianity has no system of economics. Gospel preachers have been much mistaken on that point. Christianity has a system of economics. And we must know it. Social unrest exists because of competition and class struggles, unsanctified sexual desire, sins and crimes, struggles and fighting, strifes and wars. These are wasting our energies. This social unrest can only be settled by the Love of Christ.

### III. How to penetrate the Industry of Japan with the Gospel

In the penetration of the industry of Japan with the Gospel, we must first attain to the *conviction* that we can actually win Japanese industry with the Gospel. Conviction is essential. If you have a vague idea that industry is industry, and the Gospel is the Gospel, and that never the twain shall meet, you can never win. Meanwhile the facts are that many factories have ethical culture societies, and that great deal of ethical culture literature is being distributed to factory employees. Why? Because no industrial training is adequate without its including character training. They need the Gospel of Christ. The *methods* to penetrate into industrial society with the Gospel of Christ are not simple. The Bolsheviks are employing many quite distinctively Christian tactics in Japan, and we must employ their tactics also. The strength of Bolshevistic propaganda in Japan is the dare-devil quality they put into it. They have no fear of prison or of anything else. We also must have a daring spirit, and the conviction that the Gospel of Christ is the only solution.

(1) *The Cell System*: One of the most characteristic of the Bolsheviks' methods is that of the cell system. This is simply that in factories, in the stock exchange, in agriculture, in each natural group there are some members of the communist party, who gradually work to influence others. So with the Christian gospel we must go deeper. Up to the present time we have been aiming at reaching the higher classes, the employers and the clerks. We must not forget to reach the masses, the millions of labourers. We must see to it that in each occupational grouping there are some Christians, actually members of and permanently participating in the life of each group. The Bolsheviks have found a remarkable degree of effectiveness in such silent influences working from within the groups. But how shall we begin to reach them?

(2) *The Distribution of Christian Literature Adapted to the Purpose*. The first thing we can do is to distribute handbills. (This is also a characteristic communist method.) Tracts and leaflets must be distributed by the thousands and by the millions. When the vast numbers of labourers are entering the factory gates in the early



mornings, we must be on hand at the gates to give them tracts. And these tracts must not be couched in old-fashioned theological phraseology. Recently I wrote a gospel tract on 'How to Succeed in your job.' It was nothing but a gospel talk on Matthew 11:28-30 (Come unto me, all ye that are weary and heavy-laden, etc.) saying that without peace inside you can never have success in your profession. The Kokura Station master put it into his pocket and read it every day, and when I came through the wicket on my way home from Kokura, after holding meetings there, he said to me, "Mr. Kagawa, you have made my job easier!"

Let us get rid of theological terms and speak in the colloquial. When the longshoremen go to the seashore early in the morning at 4 a.m., let's follow them up and distribute pamphlets and leaflets to them in their own language. Sometimes a leaflet is more effective than street preaching.

(3) *Service*. The communists employ service. They go quietly to the headquarters of the labour union and ask for some job; it may be sweeping or anything at all. They are willing to do any service, however menial. And thus they sit down and stay there, always serving, until they have ingratiated themselves into the hearts of the Union members, and at last their influence is recognized and they capture that Union!

In a similar way, let's go and serve in hospitals, unions, and everywhere. A demonstration of service will win. Witness the influence of the demonstration of the Itto-en of Nishida Tenko. It is a mediaeval sort of thing but it has great influence. We Christians, on the other hand, fail because we have too much talk about love and too little practice of love. People like Christianity which is expressed in terms of service. Miss Nakayama, a movie actress, had a misfortune: her mother was killed by a burglar. In her sorrow a Christian preacher called at her house to comfort her. She appreciated his visits, but he talked and talked of very difficult theological matters. Then the Tenrikyo (a sect of Shinto which emphasizes physical healing) people came in at the kitchen door and served. She was much more attracted by their spirit of service than by the Christian theological discussions, and later said to a newspaper reporter that she was impressed with the high theology of the Christians but more with the friendly service of Tenrikyo, and so had decided to become a believer in Tenrikyo.

To win, we must do the service-way. Paul was a labourer, a tent-maker; Christ was a carpenter. The Moravians were carpenters, weavers, skilled tailors, etc, and after they had done their days work, in the evenings they would preach. We can employ that system in Japan, and it is absolutely necessary for us to do so.

(4) *Schools.* We need to start industrial schools for town people, such as Miss Dowd's\* school in Kochi. I recommend it as one of the best schools I have ever seen in Japan, and wish mission boards would start such schools everywhere. The mission schools of the last century had a great message, but as Japan is changing we must change our types of schools.

(5) *Cooperatives.* When I form cooperative societies I usually put in only Christians in positions of responsibility. Christians can be trusted. When non-Christians are in control, competition among them develops, or they use money for bad purposes. Without Christians we cannot carry on the cooperative movement at all. When Frederick Denison Maurice started the famous co-operative movement among the Lancashire weavers, he was mocked at by the extreme communists, but his way was not a mistake. You know the victory of the British co-operative societies. It must be so in Japan. Unless Christians are awakened to that point,—the need of co-operatives,—we cannot win in Japan. In England one-half the business is connected with the co-operatives, and therefore when a panic comes, they are not disturbed. There is safety in the co-operative movement.

We do indeed have co-operatives in Japan, but based on a bureaucratic principle, of Bismarckian state socialism. Bismarck was so afraid of Marxian socialism that he was willing to take up with that milder form of socialism and to promote it in Germany. In 1900 the Home Minister of the Japanese Government, Mr. Hirata, started co-operatives in Japan in imitation of those of Bismarck. But because he started the co-operative movement in Japan from the top downward, there is no spirit of service in it at all. So later it was necessary to start a fresh co-operative movement, planned to meet the needs of the poor tenant farmers and poor labourers. This co-operative movement is as yet very small and young, but it has the spirit of

---

\* We hope to have an article on this in a future issue.

service, and is manned by Christians. It should have the loyal support and participation of all Christians in Japan. We must have service co-operatives. We must thoroughly establish credit co-operatives, producers co-operatives, consumers co-operatives, and all other varieties of co-operatives, all on this same basis of service, and led by Christians.

#### IV. The Church Itself is Awakening

Some of you may say, 'This sort of thing is too tiresome.' Gospel preaching is all that is necessary, and it is necessary. It is a crooked way, this way of which you are talking! Nevertheless it is true that without service the people will not recognize you, nor respond to your preaching. With service, they become Christians even without having heard formal preaching.

While I am helping the labour and peasant unions, I never preach to them. I simply serve their needs in the spirit of the Good Samaritan. And I am very glad to be able to say that many of the leaders of the peasant unions are now becoming Christians, after seven years of such service. The president of the Iyo tenant-farmers' union received baptism recently in a certain church; and in Eastern Banshu Mr. Ueda has received baptism. This man had been under the fire of Marxism, but he found that the reform of society is impossible without the Gospel of Christ. So he went boldly to the pulpit and received baptism.

But if the Church is only for a selfish and an individualistic congregation, then a reaction will come, to this growing interest in it on the part of peasant leaders. We must become more like the Early Church. Read of its community life in the second chapter of Acts. In the sixth chapter of Acts, the first to the seventh verse, we find a movement of the deacons to serve the poor. We must revive the deacons' movement to serve the poor, and penetrate industry with the gospel.

There are many principles and methods beside those above-mentioned, which we need to make use of, such as small dormitories for labour people, and sick insurance with a Christian purpose. If the Church itself cannot promote such services, then let the church



members join as individuals, and as individuals promote such mutual aid societies. Then gradually they will develop a new field of service for the Church itself. We must have co-operatives and all such services promoted by Church people, and by the Church itself eventually. I have a bright vision that in Japan the Church itself is awakening, and if the Church will awaken, Japan shall be saved !

## THE PENETRATION OF BUDDHIST IDEAS BY CHRISTIANITY

---

R. C. ARMSTRONG

There have been two great currents of religious evolution in the world. One originated in Indian Mysticism and intuition. The other took its rise in the experience of the prophets of the Hebrew people. The richest product of the former is known as Mahayana Buddhism which has reached its highest form of development in Japan. The deepest and most influential product of the latter is the Christian Movement which has become world-wide and cosmopolitan in its contacts. These two currents of religious thought have not been entirely distinct in their development. For example, the world view of Plato and the Mysticism of Neo-Platonists were essentially Indian in character and their penetration into and their influence upon the formative period of Christian doctrine produced an effect not so different from that of Buddhism.

At one stage in their development these two religious movements became so closely related that traditions from Buddhist sources were without doubt transferred to Christian traditions. Dr. Rhys Davids says: "It is a curious part of the history of the legend of the Buddha that it should have been adopted into a Christian form by a father of the Christian church, and have been found so agreeable to the Catholic lovers of saints that the hero of it has been entered in the Roman calendar and is ordered to be worshipped as a saint on every 27th of November under the title of St. Josephate." Dr. Rhys Davids also writes: "To have been made a Christian saint is not the only curious fate which has befallen the great teacher. He takes his place also in the 'Dictionaire Infernel' of M. Collin de Plancy, a quaintly illustrated dictionary of all matter relating to devils, fairies, magic, astrology and so on. There he appears in a curious woodcut as 'Sakimuni geni ou dieu' in the character of the Man in the Moon: or, rather of the Hare in the Moon." That these two

religious movements have thus come into such close relation so early in their history makes it very difficult to distinguish the influence of Christian ideals upon the formation of Mahayana Buddhism which had its rise after the Christian era began.

That Christianity under the form of Nestorianism very greatly influenced Buddhism in China is now pretty clearly recognized. Recent scholars generally concede that the "Awakening of Faith in Mahayana" which was formerly ascribed to an Indian priest Ashvagosha, is a work of much later origin the author of whom is probably a Chinese, in which case it is probably directly or indirectly influenced by the growing Christian Movement in China.

The Nestorian missionaries reached China in the To Dynasty, or about 635 A.D. They were favourably received by the rulers and officials and made very rapid progress at a time when several of the great founders of Mahayana Buddhist sects were at work. Prof. Yamamoto, in his first volume on "The History of Christianity in Japan" tells of the coming of these Persian Christians to Japan in the age of Nara. He says "We read in the chronicles of the Emperor Shomu in the Shoku Nihongi that on a certain day of July in the eighth year of Tempyo three Chinese and a Persian came to Japan with Ason Nakatomi who had been to China as a vice envoy and also that in November the emperor conferred rank on Koho Tochoy, a Chinese, and Limitsui a Persian." These events took place in the early part of the eighth century after Nestorianism had been in China for well over a hundred years. Prof. Yamamoto further points out that many of the Nestorian missionaries who came to China were from Persian medical monasteries and that in China Christianity was known as a Persian religion, its Churches as Persian temples, and its missionaries as the Persians, so that when "this Limitsui a Persian" visited Japan, he was no doubt a Nestorian missionary whom he identifies as a physician named "Milley." The Empress Komyo, wife of the Emperor Shomu, established a kind of asylum and a charitable dispensary for the poor which are usually ascribed to the influence of Buddhism. Prof. Yamamoto rather thinks that these public institutions were directly or indirectly due to Nestorian influence and he suggests that there is a tradition that the Empress's name Komyo, "Great Light" was the Chinese translation for Nestorianism.



This interpretation seems to be largely imagination, but there are some facts that support the possibility of Christian influence upon the conduct of the Empress. The well known story of how Her Majesty washed one thousand lepers and discovered that in doing so she had washed the Buddha himself, bears a striking resemblance to the Christian ideal that in serving the least of men, we are serving God, as Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." Whether this Japanese story comes from a different origin or not it shows that the Empress's idea of Buddhist service was identical with the Christian idea of service. Prof. Yamamoto thinks that the influence at work in these cases of benevolence was Nestorian rather than Buddhist, and that the influence of Christ penetrated Japanese Buddhism thus very early in Japan.

Historically speaking, this opinion is strengthened by the attitude of Buddhism during the centuries that followed, because from that time down to the end of the Tokugawa age the history of such benevolent institutions in Japanese Buddhism is practically negligible. In fact the whole attitude of organized Buddhism during these dark days was such that benevolence and mercy in a great public way were rather the exception than the rule. Certain illustrious individuals no doubt practised works of mercy, but as a whole, benevolent institutions were not common. At the opening of Meiji era, only two are recorded, one in Akita and the other in Kanazawa. Since then, however, the penetration of Christian ideals into Buddhism has without doubt been very great, and year by year benevolent institutions and the number of needy ones helped, have steadily increased. Comparatively speaking, the transformation that has taken place in the Buddhist priesthood, Buddhist ideals of social service and in Buddhist organization and practices since its contact and competition with Christianity may be described as the organization or the creation of a new religion whose principles are entirely opposed to those which once dominated Buddhist thought everywhere.

Tourists who have visited Mt. Koya and attended High Mass for the dead in the early morning, cannot but be struck with the resemblance between Shingon Buddhism and Roman Catholicism. Also in a prominent place stands a replica of the famous Chinese Nestorian tablet which indicates a willingness on the part of Buddhist leaders to recognize the possible penetration of Nestorian influences

upon the founder of that sect. When Kobo Daishi and Dengyo Daishi were in China they no doubt were greatly influenced by Nestorianism. Prof. Hiyane, Prof. Yamamoto, and other writers, think that these men were directly or indirectly influenced by Nestorian Christianity which had become very prosperous in China while they were there; and Prof. Yamamoto points out that there was probably one of these missionaries in the very temple where Kobo Daishi was studying. In that case we can scarcely doubt that Christian thought and practices penetrated the Shingon and Tendai sects and it is not impossible that their forms of baptism were greatly influenced by those of Nestorianism. In any case, the Shingon sect on Mt Koya has been very liberal in its attitude to Christianity, and has on more than one occasion been sufficiently tolerant to exchange lectures with the professors of one of our Christian colleges in Western Japan.

Recently Mr Michi Hata, a converted Buddhist priest, has been making a special study to show the penetration of Christian influence upon the teaching about Amida. The great patriarch Zendo was a young man when Nestorianism entered China, and he thinks that he could not but be influenced by the rapid rise to influence and prosperity of Nestorianism in China. He even points to a rumour that there is a Chinese translation of the New Testament under a statue of Shinran Shonin as one of the temple treasures, and that there is no doubt that Shinran Shonin himself was not uninfluenced by the New Testament, which would account for the remarkable resemblance between certain doctrines of the Pure Land Sect and some of the Christian teachings. It would also account for "the praises of Amida" as opposed to the pessimistic attitude of historical Buddhism toward all idea or reason for praise.

One of the most conspicuous influences that has come to Buddhism through its contacts with Christianity is the improvement in the cultural standards of Buddhist priests. During the Tokugawa age the priests were degenerate and became for the most part a worthless set of parasites. At the beginning of the twentieth century Baron Hiroyuki Kato, one time President of the Imperial University, wrote: "The priests are indeed a rotten set, and they themselves have the greatest need of reformation. They are unable to save the masses, and are moreover a peril to society. It is a sad and grave question how to deal with them. Of course, their corruption is not a child of today,

it is the accumulations of ages, and has reached the climax now. Christianity is very different. There are bad priests there too. But it is marvellous, the zeal of the majority of them. Christian doctrines are hardly worth looking at, but the men who propagate them are good and helpful to society. The prime thing in religion is the men who uphold it, not the religion they uphold. The priests of to-day are evil fellows, and the damage they are doing to society cannot be condoned." About the same time, there appeared in Nippon, a Tokyo newspaper, an editorial criticizing the priests as follows: "The reason our people are indifferent to religion is not because they are deficient in religious feelings but because Buddhist priests have lost their religious earnestness. It is wholly their sin and their shame," (quoted by Dr. De Forrest). At that time about twenty-five years ago, these criticisms were quite common, and no doubt contained much truth. To-day such general criticism of the Buddhist priests is no longer possible. The whole moral and educational standards of the priest has been raised. There is no doubt that this change is to a large extent due to the penetration of Buddhism by Christian standards. In the early days of Meiji and even later, many priests went abroad to study, and in Western universities came in contact with Christian ideals. After several years they returned to Japan and some conspicuous illustrations may be given of the manner in which they have adorned the Buddhist priesthood and raised its standards by their noble lives of study, research, and reform. For example, the late Dr. Nanjo, who spent eight years in Oxford, where he received his M.A. degree as a Sanscrit scholar, was a priest who raised the standard by his own character as a gentleman and a scholar. Dr. Takakusu, who for years labored with Max Muller, is another conspicuous illustration of the same thing. As a Buddhist he is consistent in his attitude to historical Buddhism, but in his work for young men and women and especially for young women's education, we think we see the penetration of Buddhism by Christian ideals. Another example is the case of Dr. Watanabe, a Buddhist priest who has spent several years abroad. He is a very earnest Buddhist, but in his zeal for social purity and the abolition of prostitution we think we see the common light "that lighteth every man." In any case, while there are worthless priests still, the whole standard of the Buddhist priesthood has been elevated in a manner unknown to Japanese Buddhism for centuries before its contact with Christianity.



The penetration of Japanese Buddhism by Christian thought and ideals has led to a new interpretation of historic Buddhist doctrines in terms of personality and individuality which often contradict the original Buddhist system of thought, and which even leads modern scholars to reinterpret the original doctrines in harmony with these modern conceptions. For example, Dr. Reischauer reflects this tendency when he writes: "It is not true that the Buddha was an out and out atheist as is frequently asserted. Of course, if by an atheist is meant one who does not accept the Christian conception of God or theistic conception in general, then he was an atheist.....Thus, though theoretically the Buddha cannot be regarded as an atheist, practically he lived as one without a God and with hope only in himself." That paragraph truly represents the attitude of some Japanese Buddhist scholars, into whose life Christian thought has penetrated. On the other hand, men like Dr. Takakusu, who hold to historical Buddhism, would not admit that S'akyamuni was a Theist. Prof. Murakami, in his great work on the unity of Buddhism, in his second volume on Buddhist principles, makes the reason clear why S'akayamuni must be regarded as atheistic. He reports a conversation between S'akayamuni and Alara Kalemna in which the founder of Buddhism denies not only the individual self but the god-self on the ground that to admit even the god-self was to open the way to the renewal of the bondage of transmigration. On this question of theism modern Buddhism in Japan is shot through and through with Christian ideas, whether they are acknowledged or not. One of the most outspoken anti-Christian leaders of the Nichiren sect, after criticizing what he regarded as Christian theism, which, he said, was really polytheism reduced to One, then proceeds to establish a theistic point of view which consciously or unconsciously reflects Pauline idea of one being "in whom we live and move and have our being". During the last twenty years, this tendency to rise above "mysterious law" to the idea of a personal Buddha has been growing, and we feel that it is due directly and indirectly to the penetration of Buddhism by Christian thought.

Another historic Buddhist doctrine is being reinterpreted in a manner that reflects the influence of Christianity. S'akayamuni denied the existence of the self. The founders of Mahayana psychology also denied the self. For example, they placed the *Manashiki* Mental

Quality between the *Ishiki* and the *Arayashiki* and then proceeded to make the *Manashiki* the source of evil because it interpreted the *Arayashiki* to be a self, thus becoming a source by which the individual became bound by the bondage of transmigration. The modern expositor of this no-self theory tends to explain it away as self-denial. For example Dr. Ishizuka in his notes in *Honen, the Buddhist Saint* explains the Mahayana point of view saying, "The Mahayana was a protest against the annihilationism of the Hinayana. According to the latter, the technical terms 'Atman (self) and Anatman (non-self)' denote ego or soul, and the non-existence of the ego or self. While in the Mahayana they convey a fundamentally different meaning. They do not deal with the question of metaphysical existence or non-existence as such at all, but are used with a strictly moral import, the one always conveying with it the idea of a selfish self, the other of an unselfish self. Personality as such persists throughout." (P. 557) This modern explanation illustrates the penetration of Buddhism by Christian thought, and the manner in which Buddhist conceptions are being directly or indirectly influenced by Christian ideals. It enables Japanese Buddhists to discuss a modern problem such as democracy, in a manner not unlike that of any people trained in Christian ideals.

The change that has taken place in the minds of some Buddhists about the nature of ultimate reality and the self is also reflected in a change toward the problem of evil and the nature of salvation. Prof. Whitehead comparing Buddhism and Christianity says: "It is in respect to the problem of evil that one great divergence between them exists. Buddhism finds evil essential in the very nature of the world of physical and emotional experience. The wisdom which it inculcates is therefore so to conduct life as to gain release from individual personality which is the vehicle of such experience. The gospel which it preaches is the method by which this release can be gained.....Thus in respect to this crucial question of evil Buddhism and Christianity are in entirely different attitudes in respect to doctrine: Buddhism starts with elucidatory dogmas: Christianity starts with elucidatory facts." This quotation describes an outstanding historical difference between these two religions: a difference which may be illustrated by many facts in the history of Buddhism. In Japan the pantheistic sects bear considerable resemblance to Hegelian

philosophy, and like Hegelian pantheism, there is a tendency to explain away the facts. There is no good nor evil in reality: moral distinctions are merely illusions. Prof. Maida Eun in his Outline of Tendai, speaking of this said that there had been much discussion on this question, but that the true teaching of Tendai makes good and evil unreal. In some of the influential modern Buddhist circles, this historic attitude is completely changed. Take for example, Chikazumi Jokwan who has written a book entitled *My Confession*, which has passed through fifteen editions and has had considerable influence upon young men. He tells his religious experience in which, after much struggle he finally gives up seeking sympathy and friendship among men and finds rest in Buddha. He says: "The worse a man is the more Buddha pities him: the more estranged a man is, the more Buddha loves him: such is Buddha, and because I did not know it I sought friendship among men." He further said: "In order to appreciate teaching you must bring it into relation with your inner heart and apply it to yourself. After all religion is experience. From S'akyamuni the Lord, down to the leaders of all religious movements, they have been men who arrive at the truth in our daily life and in the world through their own personal experience. They taught their experience as it was. Study must not end in mere theory; unless it is backed and tested by personal experience it becomes formal and lifeless.....The meaning of life is thoroughly understood when one is led to the light of Buddha and experiences a new birth. The founder of a sect is the man who has discovered this in himself. A new sect does not differ from Buddhism or the fountain head of Buddhist love which the founder has experienced." "The salvation of the wicked appeals to one who is conscious of his own sin. Shinran emphasized salvation because man is in the blackest sin. When we are in despair in saving ourselves, Buddha in his infinite love comes to our rescue." After telling of his own conversion he tells of other cases where men have been converted through the love of Buddha. Chikazumi Jokwan, in his method, in the emphasis he lays upon experience, in his conception of evil, and salvation from sin, seems clearly to illustrate the penetration of Buddhism by Christian thought, even though some of the historic Buddhist illustrations scarcely support his moral emphasis. Buddhist salvation historically speaking, has been salvation from



suffering, evil existence, and individuality, but this man seems to emphasise sin and salvation through the love of Buddha in a manner almost Christian.

The penetration of Buddhism by Christian thought, again, is illustrated by the adaptation of Christian hymns to Buddhist praise and worship: by the adoption of Christian methods of work: the organization of Buddhist Associations for young men and women: the establishment of Buddhist Sunday Schools: the opening of a Young Women's Association Summer House: the encouragement of women suffrage: the remarkable growth of Buddhist charitable institutions of which there are now many, and other similar activities. When we compare the rapid development of these activities which have taken place within the last quarter of a century in Japan, with the centuries of stagnation and inactivity along such lines in the past, it seems self-evident that Christian light has penetrated a long way into present-day Buddhism. We are justified, in short, in concluding that a whole flood of light and inspiration has come to Japanese Buddhism as a direct result of the impact of Christianity.



## THE PENETRATION OF THE JAPANESE HOME BY CHRISTIANITY

---

FUMIKO INAGAKI

It is a well-known fact that when the Christian Faith spreads throughout any country, certain changes always take place ; individual men and women, the homes and, indeed, the whole nation are bettered and uplifted. Our land of Japan is no exception to the rule. That it is in process of being transformed by Christian influences is a fact plain to see. When I compare the days of my childhood and the present time, I cannot but feel how immensely those influences are increasing in my country to-day. They are not confined to external Western culture. When one considers how the real power of Christianity is penetrating the home-life of our land, how many homes are being transformed into Christian homes, one cannot but give thanks and praise for the amazing greatness of the holy work of God.

The notable transformations which result from the power of the Christian faith seem to be much more conspicuous in a mission field like Japan than in countries which are already considered to be Christianized. There may be a great many different channels by which this Christian power penetrates home-life, but it is an indisputable fact that by the power of the Holy Spirit and under the Providence of God it is penetrating openly and in unseen ways. My own experience is very slight, but I will give a few examples of households which have become Christian homes.

A lady who was already a member of the Sei Ko Kwai became the second wife of a widower, a professor in the Imperial University. From the first she attended church regularly with her husband's consent, while at home she was a devoted wife, brought up her two little step-daughters as if they had been her own children and sent them to Sunday school. In time she had several children of her own, whom she brought up, too, making not the least difference between them and the others, with the result that the professor, deeply impressed by her faith and daily conduct, at last began to wish to study



Christianity, was instructed by the pastor and baptised. The children were baptised, also, and thus the whole family entered the Faith. The professor became a really sincere, faithful believer, never absent from public worship. If, on account of his professional duties, he could not attend morning service, he would be sure to go to church in the evening. As a University professor he held a very important post, but he was most humble and universally popular.

It was early on the morning of Ascension Day. A messenger appeared from the house of a retired military paymaster, begging the pastor to come, because a little girl there, who was a member of the church Sunday school, had fallen ill and was most anxious to be baptised. On hearing this, the pastor lost no time in going to the house, and baptised the child. She had often been to Sunday school with her little brother and sister, who belonged to the church kindergarten. Small as she was, she had remembered the words heard Sunday by Sunday from her teacher, had drunk in Christ's teaching, had simple faith in the True God, and was therefore very eager in asking for Baptism. Her parents came from the northern districts of Japan, where Buddhism is very strong. More than this—the father, as a military man with old-fashioned ideas, had never felt much interest in Christianity or sympathy with it, but his love for his child and his respect for the sincerity and earnestness of the Christian believers who often came in and out of his house, induced him to go so far as to do what his beloved child wished. At first the little girl's illness became a little better, but after a few days she became suddenly worse and died. The sorrow of the parents was beyond words, but at the last moment the child looked up towards a corner of the room, and then gazed earnestly, exclaiming, "O God! O God!" stretched out both hands, and so fell asleep peacefully. It would seem likely that she beheld and worshipped Christ Himself, revealed to her eyes. Her face was peace itself; it made an intense impression on all around. The effect on the parents of witnessing such a scene was beyond all expectation. They longed to follow the path of their child's faith. The funeral was held with all solemnity in the church, and most of those present were people whose names were publicly known to us and to the world, who, however, were not as yet acquainted with Christianity and had never been in church before. Some among them were so much struck by the dignity of the service that they gave up

the mistaken ideas they had hitherto held about Christianity. Afterwards the little girl's parents, brothers and sisters all received Baptism, and their home became and still is a beautiful Christian one.

In a city in north-east Japan, two little brothers, children of a University professor, used to go to a kindergarten belonging to a Sei Ko Kwai Church. In that kindergarten, every morning there was a service of worship suitable to children, they were taught to pray and instructed from many sides about the True God. So, one knows not when, a simple faith began to spring up in the innocent heart of the elder boy. He carried out at home what he learnt day by day at the kindergarten, and when a teacher visited his home, his mother would say, "Sometimes when I am busy at night with guests or something, I send the children off early to bed, because it is time, but he will not go to sleep until I can go to him. And when I say, "What's the matter? Go sleep quickly", he answers, "I haven't said my prayers, so I couldn't go to sleep", and then he prays for his parents and brothers and sisters, for the student who lives in the house and the maid, and that his parents may come to know God. He won't on any account sleep till then. And he is so kind and helpful to his little brothers! Though he is my own child, I cannot help admiring it." This little boy's father was a well-known scientific man, and his mother had received the highest education for women possible in Japan, and, as an educationist, paid great attention to the children's education, training them so that the free exercise of their will-power should not be impeded; but the parents had at that time no thought of going forward themselves into the path of faith. However, a little before the boy should have gone up to the Primary school, he fell ill, and after a few days departed this life. The parents were in great grief for the child of so many hopes. He had not been actually baptised, but because he had such beautiful simple Christian faith they asked for a Christian funeral, and it was held very solemnly in the kindergarten which he had loved so much. The wonderful faith of their dear child and the whole-hearted kindness and sympathy shown them in their sorrow by all the people connected with the church affected the parents deeply. Even the father, who up till now had thought he could solve all problems by means of science, joined the hitherto disregarded religion of Christ with fervour. When this astonishing news became known in the University, quite a

sensation was aroused among his colleagues. And with the mother, it was as if, under the influence of the sweet overflow of the child's faith, radiant spring light had shone into her heart; the ice of doubt melted away, she knew not how, and she also came to tread the path of faith. They sent the following poem out to their friends:

At the word of the child who has gone before,  
The whole household — oh, with what joy! —  
Follows into the Kingdom of God.

One afternoon two little girls called on a Sei Ko Kwai pastor. Both were in his church Sunday school; the two were good friends; one was a Christian, while the other had been brought by her to school and now came to tell the pastor of her great desire to be baptised. The pastor, after inquiring as to the approval of her parents and as to whether she really understood the Christian teaching and had the required faith, baptised her. The mother and elder brother were present at the service. She was then in about the third year of the Primary school. From that time, with her truly sincere and lovely faith, shining all unconsciously as a light in her home, she was influencing her parents and elder brother. In time, the mother, led by her, began to come to church and was in due course baptised. This girl always had top marks at school and on leaving the Primary school she passed the entrance examination for a Girls' School in Tokyo. But first she was confirmed and received her first Communion, going up to the capital after that. After entering the Girls' High school her life of faith and her school work both progressed prosperously, but during the following winter an attack of the then prevalent type of cold led to an illness of more than ten months. Her mother came up to Tokyo and nursed her, but at last God's call came and she passed away. Even in the intense bodily weakness of the long illness, she never made anything like a complaint of suffering, but always endured everything peacefully and cheerfully, to the admiration of her doctors and nurses. And though so young, she stood firm in the Faith, often receiving the Holy Communion from the pastor, and always having comfort in her heart. When the boarding-house mistress at her school heard that there was no longer any hope of recovery, she felt anxious about



the child's preparedness, but at first hesitated to ask her about it for fear of depressing her. However, one day she asked, "Are you ready to meet death?" to which the girl answered quite naturally, without seeming at all upset, "Yes, I am prepared to be called into the presence of our Lord." The teacher was not only relieved but amazed at her calmness of manner, so far beyond her years. The father was at that time a professor in one of the Imperial Universities and later became its President; he was well known as a scientific man. He could not but be moved by the burning faith of his little daughter, the patience under suffering which that faith gave her, her gentleness to all around her and the peace and joy, unclouded by any shadow, of her dying hours. Accordingly this famous professor wrote a letter from Tokyo after the funeral to the pastor of the church where his child had been baptised, saying that he had been brought by her death to the knowledge of the True God and wished to receive Holy Baptism, which he did, after due preparation, as well as the elder brother. So this father, already a great educationist and scientist, a man with a fine personality, is now much more as a Christian, showing forth the glory of God.

Thus one grain of wheat falling into the ground brought forth much fruit, and one more Christian home was given to Japan.

We have now seen how through a faithful woman, through a little girl's pure faith, through the innocently simple faith of and the good example left by a little boy, through the influence of a young girl's great patience in a long illness and her firm hold of faith to the end, whole households have believed and have been transformed into beautiful Christian homes. Truly, the works of the Holy Spirit are marvellous! Such instances are probably becoming more numerous every day. Thus, then, Christianity is little by little penetrating the home life of our land.



## JESUS CHRIST AS INTERPRETED BY THE MISSIONARY ENTERPRISE

---

A. K. REISCHAUER

It is safe to say that the outstanding "Finding" at the Jerusalem Conference was the statement concerning the Christian Message. In the August issue of the *Quarterly* for 1928 I reported something of the tremendous impression which it had made when it was first presented to the delegates themselves. It is not surprising that this statement should evoke criticisms in certain quarters. One would be disappointed if it did not.

One of these criticisms by Professor Archibald G. Baker in the January issue of *The Journal of Religion* for 1929 is such as one might expect from those who have recently been emancipated from a narrow conception as to Christian essentials but hardly from one who knows at first hand what is really involved in Christianity's contact with the vague pantheistic philosophies of Eastern and Southern Asia. For this reason it may not be out of place to discuss in the pages of this magazine a few of the main points in Professor Baker's article, so that we may the better understand our task in Japan, through which we seek to bring to this people a power that can really transform life, and not simply one more vague religious philosophy, which makes room for everything, but leaves everything just where it was before.

### I

Undoubtedly it is true, as Professor Baker points out, that Christian leaders of 1928 were less certain as to just what constitutes the real Christian message than were the Christians of 1828, and that one reason for calling the Jerusalem Conference was to clarify the issue. This is due not simply to the fact that modern Christians have found real values in other religions, as Professor Baker says, but even more to the fact that there is a common world culture today which is itself in part an outcome of Christian influences and which now stands for many of the ideals for which formerly only Christianity stood.



Christian ideals, therefore, do not stand out in such sharp contrast with the ideals of the world in general as they once did.

It should be added in this connection that while it is true that some of the delegates at Jerusalem seemed to show considerable anxiety as to whether Christianity has really a clear-cut message for the modern world, that spirit of anxiety was less marked among the delegates from the younger churches of Asia and Africa. These men and women who are facing very concrete problems in the so-called non-Christian sections of the world are not so much concerned with a defence of Christianity and its distinctive claims as with a more adequate support from the Christians of the West in carrying forward the work which so obviously needs to be done and which few but earnest Christians are willing to do.

But to come to the first main point of Professor Baker's article, namely, the Jerusalem interpretation of what constitutes the central Christian message. He summarizes this interpretation by the following quotation from the Findings: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become.....Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

It will be seen from this quotation that the emphasis is a positively Christo-centric emphasis. Any one reading the Findings as a whole will get that same impression. Christ Jesus was undoubtedly central to the 240 delegates at Jerusalem who attempted to formulate what they regarded as the central Christian message to the modern world. So far no one would object to Professor Baker's interpretation.

When, however, the writer goes on to speak of this Christo-centric emphasis as mere "apologetic device" cleverly seized upon in order to defend a "minimized supernaturalism" he is evidently interpreting the Jerusalem Conference and its findings more in the light of his own class room apologetics than in the light of what the Conference actually said and did. There probably were some at Jerusalem who still live in a dualistic world and who see the Divine only in an occasional irruption of the Supernatural into the Natural, but the great majority of those who had a share in drawing up that statement were too modern and too Christian to subscribe to that old dualism. For them, as for Professor Baker, the universe in which we live is really a *Universe*, and the Spiritual, if it is real at all, must be grounded

in the very nature of Reality and is not simply an occasional importation from some remote place called the Supernatural Realm. But when we say that the Spiritual, if real at all, must be grounded in Reality we do not mean that all Reality is on the same dead level and that Jesus Christ and Judas Iscariot are equally divine: or, to speak in the language of Buddhism, that "in every passion dwells a Buddha."

The Conference, as I understand its Findings, held that we live in God's world and that "every bush's aflame with God" for those who see; but the Conference was too near the practical problems of human experience not to see that man needs something more vital than a mere vague recognition of divinity in Nature. It maintained that at no point in human experience have men had such a sense of the true nature of the Divine and of the "inner meaning of Ultimate Reality" as in the presence of Jesus Christ. "In Him we come face to face with the Ultimate Reality of the Universe," say the Findings. Surely it is not a narrow old-fashioned supernaturalism which finds in the supreme personality of Jesus Christ the best lead into the inner meaning of things. It is rather in harmony with the idealistic philosophies down through the ages though it goes beyond these in that it honestly believes that it has in the historic personality of Jesus Christ a real personality and not simply a subjective projection of our idealizing imagination.

Professor Baker probably would regard the interpretation of the Divine in terms of the highest personality known to man as too narrow an approach. In fact, he asks, "Can she (the church) interpret Christ as natural and then interpret the natural as divine, meaning by the divine the sum total of that which determines the lot of man, the supreme object of devotion and aspiration?" Yes, the church can interpret Christ as natural, i.e. as belonging to Reality, but hardly in the sense that he is nothing more than what we experience in the ordinary run of men, for if he is just like ordinary humanity then there is not much sense in bothering about interpreting him at all. And if we mean by the divine simply the "sum total of that which determines the lot of man" and make this "sum total" "the supreme object of devotion and aspiration," I fear we are not altogether helpful in our interpretation. That may sound very broad minded and somewhat "scientific" but as long as human nature is

what it is there will not be very much enthusiasm for a mere "sum total" as "the supreme object of devotion and aspiration." I, as a personal being, might be led to aspire to become more and more like a perfect Personality, but I simply can not get up much enthusiasm for becoming like the divine in the form of a "sum total."

And my lack of enthusiasm for this broad and all-inclusive conception of the divine is not due to its being a startlingly new idea to which I have not become accustomed. It is rather because I, as a student of oriental philosophies and religions, have become just a little weary with that sort of thing. It is too much like that old-fashioned and worn-out Pantheism which says that "whatever is, is divine"; but where everything is divine nothing is very much so, and the divine becomes little more than a mere word.

But it is not simply that I have heard enough of that sort of interpretation; we in Japan are continually seeing the effect of this on practical life. Where philosophers have left the interpretation of the divine so vague — for though it is all-inclusive it remains a vague abstraction — the common run of men have been left to define the divine as best they could and this has resulted all too frequently in terms that are all too human and sub-human. It would be easy to give innumerable examples of this from the history of Buddhism and Hinduism. The outstanding characteristic of both Buddhism and Hinduism is the tremendous gap that exists between the religious conceptions of the philosophers and the masses of the people. It is just because the philosopher considered the masses too stupid to understand his arid conceptions of the Absolute that in Japanese Buddhism the myriads of deities of the native Shinto held their place in the lives of the people. It is only in recent years that these all too human gods of Shinto are fading and that the word *Kami* (god) is beginning to take on a really worthy meaning. The same has been true in Hinduism. Just because the conception of the divine in the Upanishad and the subsequent orthodox philosophies of India were too arid and vague, Krishna, the supposed incarnation of Vishnu, was made all too human and it is for this same reason that the two great epics of India, the Mahabharata and the Ramayana, have always been far more popular and better known to the millions than have been the Upanishads and the Buddhist Sutras. If Christianity similarly can interpret the Divine in nothing but that vague abstraction



of a "sum-total" and present this to the masses of Asia, I fear it will not be very helpful. Asia has had enough of that sort of interpretation and the masses of Asia have always turned from it and made gods after their own little images — Krishnas, and Ramas and the *Yaoyorozu no Kami* of Shinto.

But the Christo-centric emphasis at Jerusalem had another reason besides the merely philosophic one which finds in an ideal personality the best key to an understanding of Ultimate Reality. It was due in a large measure to the fact that the personality of Jesus Christ stands out among the sons of men in a very unique way today. "He stands before men as plainly greater than Western Civilization, greater than the Christianity that the world has come to know", says the Jerusalem statement. This may not be true for many modern Christians in so-called Christian lands, but it is emphatically true in many non-Christian lands. One of the striking facts of recent years has been the decline of the prestige of Western Civilization and Western Christianity in the eyes of Oriental peoples, and, on the other hand, the growing prestige of the personality of Jesus Christ. During the World War, for example, we in Japan heard much about the "un-Christian West". The war was condemned not so much in the name of a Buddha or a Confucius as in the name of Jesus Christ. When the American Congress passed the Exclusion Bill the Japanese press did not talk about the superiority of a Buddhist civilization over a Christian civilization, but many scathing things were said about America which calls itself a follower of Jesus Christ, who in Japanese eyes stands above all others for the Brotherhood of Man. No, it was not a mere clever "apologetic device" that led to the Christo-centric emphasis at Jerusalem: It was simply a frank recognition of what are the actual facts among men who are seriously concerned with the Christ-like life and with sharing this life with others. "He has become life to us. We would share that life.....We believe in a Christ-like world. We know nothing better; we can be content with nothing less." The eight volumes that embody the Findings will show to an unbiassed reader how the Conference sought to lead the way in making Christ more central in the modern world. Probably these findings will be too concrete to suit some who call themselves Christians but who are hardly prepared to follow One, who was found so real and so central at Jerusalem.

## II

This brings us to the second main point of Professor Baker's article, namely, the question as to whether the Jerusalem interpretation of Jesus Christ is one that will make much of an appeal to that great section of the modern world described as "this growing naturalistic multitude." Professor Baker is quite certain that this type of mind will not be greatly impressed, however much the Jerusalem presentation may still appeal "to those of the world's population who are still thinking in terms of absolutes, incarnations, avatars, universals and revelations." The reason why the former group will not be much impressed, he feels, is because the ruling concepts of the Jerusalem Findings are too much the concepts of the old supernaturalism, and these have no meaning to this "naturalistic multitude."

One can grant readily that there are many today who use new concepts, and who will find little meaning in Christ unless he is presented in terms that link up with what they have previously experienced of life. That is, of course, a simple psychological law, which holds good not merely in religious interpretations but in all interpretations. But the recognition of this simple law can hardly mean that our interpretation of Christ must trim the facts about him till they fit in with men's previous experience of life. It is quite possible to whittle down one's interpretation of Christ, so as to make it acceptable to men's minds — ancient or modern. The fundamental question is not whether Christ, as interpreted by the Jerusalem Conference or by Professor Baker, suits this "growing naturalistic multitude", but whether it is true to the facts about Christ as we understand these facts. It is quite conceivable that Christ interpreted in the light of our best knowledge about him will not at all suit the modern mind. And the modern man has a perfect right to his own interpretation of life and a right to reject a Christ that does not fit in with his ideal of life. I doubt, however, whether interpreters of Christ have the right to present him other than what their best knowledge of the facts would reveal him to be, however much they should seek to present these facts in terms that are intelligible to the one addressed.

Probably Professor Baker would agree with all this. The real question centres round the facts about Christ, or as he says, "In what kind of Christ is the gospel centered?"

With much of what Professor Baker says in this connection one can agree; especially when he lays stress on the thought that Jesus Christ stands, as it were, in the stream of "a creative process of God" and that he is not an isolated and sole act of God. Too frequently Christians think they magnify Christ by minimizing everything else, thought I doubt whether the Christo-centric emphasis at Jerusalem was guilty of this over-emphasis. One would think, indeed, that the idea of Christ not being the sole expression of God in human life needs no special emphasis for the modern man, as it is such a commonplace: but that rather what we do want is a little more of that emphasis which recent German scholars like Gogarten, Brunner and Barth are making in a somewhat exaggerated form, namely, the uniqueness and the creative newness of God in Christ, so that Jesus, standing in the ordinary "creative process of God," at the same time rises above it. The old doctrine of the Incarnation stands for a fact which must be reckoned with, if we moderns would do full justice to the facts about Jesus Christ. Now when we come to the heart of Professor Baker's interpretation of Christ, we can not feel that he is either true to our best knowledge as to the facts or that his interpretation would make much of an appeal to that "growing naturalistic multitude" about whom he is rightly so much concerned. We are told rather frankly that while there was some 1900 years ago a historic figure called Jesus of Nazareth, who had some share in starting and furthering the Christian movement and the ideals and ideas for which this movement stands, we "know really very little about this historic Christ" and we are really not so much concerned about him as about the "Concept of Christ as it has evolved to date within the Christian movement." "According to this view," says Professor Baker, "the real Christ is not so much a historical Jesus who lived 1900 years ago, and of whom history can give us no certain description, nor is he some ontological being seated at the right hand of God and working mysteriously in the hearts of men. The living Christ, the Christ who is a power for good in the world today, is the Christ who exists as an idea and an ideal in the hearts of his people, an ideal which is incarnated in human lives in the form of virtuous habits and self-sacrificing service."

Undoubtedly it is true that unless Christ is incarnate in the lives of living men today the world cannot be said to be in any



way really Christ-like, and I take it that is the goal we as Christians have set for ourselves. And equally true is it that the "Concept of Christ" has from time to time undergone some change and has "evolved within the Christian movement." It would be strange indeed if this had not been the case, for our concept of even such a tangible and common thing as water has undergone tremendous changes; but in spite of all the progress science has made in its concepts of water from a simple liquid to  $H_2O$ , and then to systems of ions and electrons, we are hardly prepared now to substitute the concept of this thing we call water for the water itself. And it is also doubtful whether any sincere Christian is quite ready to substitute a concept of Christ, however much this has evolved to date within the Christian movement, including even Professor Baker's addition, for a real Christ and one with a real ontological reference. One might come to the conclusion that the ideal, for which the historic Jesus stood, is to be superseded by a more worthy ideal, or that the historic Christ has no existence now. When one comes to this conclusion, would it not be in the interest of clearness not to use such expressions as "the living Christ" who is "incarnated in human lives"? This sort of language belongs too much to a mode of thought which regards Jesus Christ as the objective reality for which the "concept of Christ" stands and it usually means that he is alive now and forever more. If the "living Christ" has no other existence than that of an idea or an ideal in some man's mind, I doubt rather seriously as to whether he will exist very long even in that sense, and probably least of all in the minds of "this growing naturalistic multitude."

I am reminded in this connection of what the late Professor Foster of the University of Chicago used to say on this whole question of ideas and their ontological reference. "If a thief thinks that the pistol with which you confront him is loaded, then it is as good as a loaded pistol even though it is empty; but be sure that you do not let the thief know that the thing is not loaded." And if the "Concept of Christ" is not loaded with an actual Christ, we had better not let this "naturalistic multitude" know this, for they may say that it is then merely one more dream, beautiful perhaps but rather too impracticable in this old world of ours. If men are really to try to incarnate Christ in their lives, it makes a tremendous

difference if this ideal that is to be incarnate has an actual ontological reference in a living Christ.

Professor Baker feels that the Jerusalem interpretation is neither good religion nor good science. One wonders a little as to how effective his "Concept Christ" will be in practical religion. And just what sort of Science is this which treats concepts apart from their objective reference as Realities? It may appeal to the old-fashioned idealistic philosophers who treated Ideas as the only real existences, but one would hardly expect this sort of thing to appeal very much to this "growing naturalistic multitude," to whom reality must be made a little more concrete.

And let it be added that this interpretation of Christ, as nothing more than a growing concept of the idealizing imagination of the Christian movement rather than an actually existing being, may be a new interpretation to Professor Baker and to other Western students of religion, but to some of us it is painfully like an interpretation that is hoary with age in Oriental religions, and particularly in Northern Buddhism. In Amida Buddhism, e.g. we have had for almost 2,000 years the figure of an ideal being who is only nominally grounded in a historic figure Hozo Bosatsu, but who has really no shread of historicity about him. Buddhist scholars admit now that Amida Buddha is but a "Concept Buddha" and represents only the projection of the pious and idealizing imagination of some ancient Buddhist saint, but the Buddhist saints who projected this ideal figure and the millions of Buddhists that have believed in Amida thought they were believing in a real being. The few modern Buddhist scholars who admit that Amida has no real objective reference in the mythological Hozo Bosatsu are not conspicuous for their zeal in incarnating in their own life this Buddha ideal.

The truth is that ideals are rather abundant in this world of ours and some of these are fine enough—yea all too fine. But if that is all we have, if the "Living Christ" is only the "Concept of Christ as has evolved to date within the Christian movement," and if there is no objective reality back of the concept, let us say so and let us quit using such misleading expressions as "the living Christ." But let us not be deceived as to the consequences. Up-to-date Christians who have been serious in making the Christ-ideal real unto others have usually believed that central in the Christ-ideal is a real Christ.

If now the ideal has no further reality than a mere idea in some man's mind, it will not be altogether surprising if zeal in preaching this ideal will gradually cool down and the ideal itself fade out, especially in the minds of the people Professor Baker has in mind.

The Jerusalem Conference may have made mistakes in its interpretation of Christ, and its interpretation may not appeal any too strongly to the modern mind, but it has at least this merit: It is an interpretation of Christ which is based on the honest belief that there is an actual Christ to be interpreted, and not a mere evolving "concept" about a "sum total" as "the supreme object of devotion and aspiration."



# THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL 1929

---

## I

D. B. SCHNEDER

The first meeting of the International Missionary Council, after the enlarged meeting of the Council in Jerusalem last year, took place at Williamstown, Mass., this summer. There were representatives from seventeen of the twenty National Councils, the total number of delegates being forty-one, together with six officers. The representatives from Japan were Rev. Akira Ebisawa, Secretary of the Japan National Christian Council, and the writer.

Williamstown, of course, is famous as the birth-place of American foreign missions. A monument marks the spot where in 1806 five students of Williams College in a prayer-meeting held by a haystack resolved to inaugurate a movement to carry the gospel to the heathen. But the quietness of the little New England town, nestling among the Berkshire hills, the surpassing beauty of the college campus, the appropriateness of the meeting-places, and the delightful hospitality of the people, all contributed to making the meeting a memorable one. The meetings were presided over by Dr. Mott. The devotional half hours every morning during the ten days of the meeting were held in the chapel of Williams College. The meetings were characterized by a spirit of deep, prayerful harmony and fellowship, born of the conviction that this International Missionary Council, with its world vision and world mission can only meet its responsibility with unity of heart.

In the course of the sessions certain of the speeches were outstanding. The first was the challenge of the opening address by Dr. Mott. He called attention to the fact that this is the first meeting of the Council since the Jerusalem meeting, that by this meeting it would be largely determined whether the spirit and findings of Jerusalem were to remain only pious hopes, or whether

they would be translated into reality for a saved world. Jerusalem will not be repeated. If the meeting held on the Mount of Olives last year ends in fruitlessness, it will be a permanent failure. No such opportunity will come again. It is the responsibility of this and all future meetings of the Council to *do* something to carry out the programme and to realize the spirit of that Meeting. Only then will the memorable gathering on Olivet prove to have been a success. However, the challenge upon us to do this is tremendous. There never has been a time like the present in point of creative possibilities, or one that calls more loudly for a spirit of adventure for God.

This opening address was followed the next morning by Dr. Mott's report of his world tour of the fields of the younger churches, a tour extending over eight months and involving over 40,000 miles of travel. He mentioned eight impressions of his trip: 1. A very serious economic situation in Asia; 2. The tides of nationalism stronger; 3. International relations improving somewhat; 4. Christianity in Asia working under tremendous handicaps, especially that of the denominational divisions and lack of leadership; 5. The awakening of the social conscience; 6. A growing synthesis of all agencies for good; 7. Anti-religious movements which have not spent their force; 8. The evident influence of the Jerusalem Conference in Asia.

The second outstanding feature of the meeting was Dr. J. H. Oldham's utterance on the Message. He called attention to the rapid spread of Western industrial civilization throughout the world; the growth of a scientific humanism in our institutions of learning that leaves God out of account; and the strong tendency toward the secularization of all life. He said that the frontiers of Christianity are not in the distant countries but right here in the heart of the older Christian lands; that this new secularism is a force more formidable than that of the native religions in the Oriental lands. It is a situation that calls for world-wide action. There is a call for a profound struggle for a Christian world-view worked out in the light of the results of modern science. Already a meeting of British religious leaders at York has placed the challenge squarely before constructive theological thinkers. The task of a generation is before us, not the work of a day. But it is the duty of the present to set in motion processes.

The situation is not hopeless. The true Christian life still has its challenge, and the modern man does not despise the cross. But has this Council any special responsibility in reference to this task? It has central responsibility. It is a world situation that challenges Christianity, and it is for us of all Christian bodies to have the world vision. Only such a challenge can rouse the churches; it may be that this Council has been brought into existence by God for the very purpose of bringing this challenge before the churches and the boards. Mr. Paul said, "The religion that will prevail in India is the religion that will meet the enemy of secularism most successfully; yet many of the workers in India are not aware of the existence of this enemy." Dr. Richter of Berlin said, "We have been brought one step forward by Dr. Oldham. It is up to us to save religion to the human race."

The third feature of the meeting was its great emphasis on evangelism,—evangelism in the schools, rural evangelism and evangelism on a nation-wide scale. The Five Year Movement in China and the Kingdom of God Movement in Japan, both to start on the same day, were upon many lips and were the burden of many prayers. The need of evangelistic awakening in the older churches was stressed quite as much as its need in the younger churches. There was also great emphasis laid on the spiritual need of the rural areas of the world, and one of the decisions of the Council was to endeavour to secure the services of Dr. Butterfield for a visit to China and other Eastern countries to furnish guidance in rural welfare and evangelistic work.

A fourth feature was the profound feeling of the need of unity in all Christian work. The movement toward a union of the churches of South India including the Anglican, was a matter of great rejoicing. A similar movement in Japan among both churches and schools was greatly longed for, especially because of the double fact that the Christian movement is farthest advanced there, and also because of Japan's position in Asia.

A fifth subject that evoked considerable discussion was the proposal to establish at Geneva a Bureau of Economic and Social Research and Counsel. This decision marks a new step in the history of the Council. The purpose of the Bureau will be to enable the Council to discharge more intelligently and effectively its mission so far as economic and social questions are concerned.



Several suitable people to staff the Bureau are already available. It was strongly felt that the giving of guidance and stimulus should go hand in hand with the Council's evangelistic mission. Frequent reproof was made to Mr. Kagawa as embodying a synthesis of both elements.

There were many other matters of timely and serious importance considered either in plenary sessions or the committee meetings, such as religious education, Christian schools and colleges, Christian literature, and the problem of religious freedom especially in the Near East. An impressive feature of the meeting was the active part taken by the representatives of the younger churches, men like Paul of India, Cheng of China, Ebisawa of Japan, Braga of Brazil and others. The early morning prayer-meeting at the Haystack Monument on Sunday morning, the last day of the meeting, was led by Dr. Cheng. No one present there can ever forget the solemnity and impressiveness with which he conducted it.

The International Missionary Council, brought into being under God through the vision and leadership of Dr. Moff, has a great task in forwarding the mission of bringing the saving power of Christ to bear upon the whole world in all the phases of its life; and as Samuel Mills, leader of the Williamstown band, said: "We can if we will."

---

## II

### AKIRA EBISAWA

After a round trip of seventy-five days and covering nearly 17,000 miles on land and sea, through Canada and the United States, I returned to my home office and resumed my routine work early in September.

My primary objective was, of course, to attend the Conference at Williamstown. I also took advantage of this opportunity to get a glimpse of the actual condition of the United Church of Canada and of the Japanese churches on the Pacific Coast.

I was delighted to find that the union of the Canadian churches has given great strength and vigour to the Christian people in Canada

and the United Church has made striking progress ever since this organic union was accomplished. I was happy also to see that our people on the Pacific Coast are now fairly well settled and stabilized and that the Japanese churches are discharging their responsibility toward them.

Let me give some impressions received during the days of the Conference at Williamstown.

An organization which calls together delegates from all over the world to study and investigate all the problem connected with the World Missionary Enterprise is certainly the most wonderful realization of Christian idealism seen since the injunction was given by our Master to "Go out and preach the Gospel unto the ends of the World." We shared with one another the burdens of each nation. It was a genuine pleasure to be thus conscious that we were really co-operating in the greatest tasks of which the human race has ever dreamt.

The delegates numbered fifty-two and were mostly leaders and secretaries of the different national Christian organizations. It was a great privilege to become personally acquainted with these people. Sitting together around the "International Table" at every meal, we had a most delightful time in Christian fellowship. We were, all of us, free from the prejudices which often prevail among different races, classes and nations, and we realized our true oneness in Christ in worship and in discussion. It was my good fortune to represent our Council with Dr. D. B. Schneder as a fellow-delegate. I enjoyed the fellowship with him and in prayers together for Japan I was greatly encouraged by his devotion to my country. His personality and his life experience commanded the respect of all the delegates.

"Conference have almost become my second nature and probably I could preside in my sleep." This was the humorous remark of our Chairman on one occasion. Be this the comment of others or his own conviction, he certainly proved the truth of it by his rich experience, his gifted ability and his unique tact, not in his sleep but in untiring enthusiasm. His report struck the keynote which created the spirit of the Conference. I could not help but feel admiration and gratitude for his far-reaching insight and his sound, timely judgment.

Among other words which he uttered were these: "It is a painful thing to see that the whole Orient is suffering from an economic depression." "Especially has Japan experienced a severe blow through the great earthquake, but the people are enduring their hardships with their characteristic silence."

The special committee appointed to discuss the proposition of sending an Educational Commission to Japan was arranged through his efforts. We are very grateful for this as we believe that Christian education in Japan urgently needs some vital re-inforcement in the teaching force, in equipment and in endowment in order to meet the immense need and the rare opportunity now, when people are looking for help through religious education for the renewal and reconstruction of the national spirit.

In regard to the problem of Christian literature, Dr. Mott strongly emphasized the great need of the collaboration of our forces in production and distribution. He alluded to the fact that he visited a few book stores in Tokyo and found almost no Christian books on the shelves among the abundant volumes of secular publications. He declared that "the present condition is very inadequate to help meet the need of the Christian movement among this, the most literate people in the world. The situation no longer allows us to side-step this problem. If the Christian Council cannot take it up I feel as if I must do something regarding it."

The proposed three year Kingdom of God Campaign in Japan together with a similar movement in China seemed to be the centre of interest of the Conference. They drew up a resolution pledging their hearty support and cooperation and several people said that these campaigns in the Orient should be made an occasion to create new missionary zeal at home and revive the Western churches.

I noticed a great change in the standard of measuring the results of the Missionary Enterprise. I believe this is a direct outcomes of the Jerusalem meeting. People will no longer try to measure the results of the work in terms of the number of reported conversions nor by other materialistic means but will see them in the influence on society at large through the national leaders produced and the strength of the churches having a capacity for self-government and in other results of this nature.



As a matter of fact, every one seemed to take it for granted that the Christian churches in Japan have made a most steady development in every direction. I realized anew that this result has been attained through the patient and painstaking sacrifice of our veterans during the past seventy years and I felt it was fortunate for us that we had so many outstanding indigenous leaders from the beginning.

Dr. Oldham's speech made a very deep impression upon the delegates and it was a good contribution to the current discussion of the thought problem which is a common problem throughout the world. There was expressed great regret and anxiety regarding the destructive secular civilization which accompanies the Western industrial system as over against Eastern idealism. There seemed to be a striking contrast in that while the problem in the Oriental lands originates in the economic depression, the leaders in America are much alarmed over the great increase in wealth in that nation. Someone expressed it in the phrase: "Our people will come to need God no more. Our churches are in grave danger unless we give Christ a new fair chance."

The world is in trouble. The ministers of the Gospel in every land have their peculiar burdens and problems. From the standpoint of the Kingdom of God these have a common aspect though their forms or features are very widely different.

"We have already offered so many lives and invested so much funds in the world field and have such a direct responsibility for the Mission Boards that we can never remain indifferent to things over there." This seemed to be the spirit of the delegates from the older churches.

The findings of the Conference will soon be published by the International Missionary Council and I shall not try to enter into the details of the resolutions adopted. I will only mention the most important subjects.

- 1.—The establishment of an Institute for Social and Economic Research at Geneva.
- 2.—The appointment of Dr. Butterfield to lead in making rural surveys in the Orient during the coming two years.
- 3.—Special plans to be initiated for work among the Jews.
- 4.—The securing of the services of Mr. Basil Mathews for the I.M.C.

- 5.—The officers were re-appointed with the addition of a vice-chairman, Baroness W. E. van Boetzelaer van Dubbeldem.
- 6.—The next Executive Conference to be convened not later than three years hence. The time and place to be determined by the officers.

Among many other resolutions there are a few very important ones which have direct reference to our Christian work in Japan. They are :

- 1.—The sending of an Educational Commission to Japan.
- 2.—Co-operation in the proposed three year Kingdom of God Campaign.
- 3.—The promotion of Christian literature and investigation of the problems related to this field.

All these propositions are to be carried out provided they can be properly financed. The officers of the I.M.C. were empowered to secure contributions from interested individuals and organizations.

The famous Haystack Monument on the Campus of Williams College telling us of the birthplace of American Foreign Missions furnished us a most appropriate environment and the words engraved on the face of the stone "The Field is the World" reminded us of the noble motive back of the missionary enterprise in the past. Those ten days spent in the College, in such a place, and among such people certainly proved a great occasion to stir up enthusiasm for foreign missions. How I wished that we could hasten the coming of the time when our churches in Japan will also develop such a movement for foreign missions.

In regard to our work in Japan, one of the leaders remarked that he had learned much even since coming to this Conference, and he wished very much that continuous reports might be made telling of the development of our work so that he could pray and think about us intelligently. I feel more than grateful to know that so many leaders with warm hearts and a brotherly sympathy are praying and thinking about our work here.

The Williamstown Conference meant a good deal to me personally and I do pray that it may prove to be an occasion for the development of the Christian movement in our beloved country as well as throughout all the world.

## DEPARTMENTAL NOTES

---

### THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

WILLIAM AXLING

The first meeting of the Executive Committee of the International Missionary Council since the memorable gathering on the Mount of Olives was held at Williamstown, Mass. July 11-21. The Japan Council was ably represented by General Secretary Ebisawa and Dr. D. B. Schneder. A most informing report of the meeting prepared by Dr. Schneder will be found in this issue of the Quarterly.

A Christian Conference on Social Problems was held at the Aoyama Gakuin August 8-9. Although not the child of the Council it was sponsored by the Social Welfare Commission of the Council, and the office and resources of the Council were, so far as possible, placed at the disposal of the Committee on Arrangements, which represented more than a dozen participating organizations. The attendance reached the high-water mark of 137 and the interest was kept at a high level throughout each session. The fact that the great majority of those who attended were pastors indicates that, at last, social problems have captured the attention of a section of the church leaders. If this interest can be deepened and converted into action it will mean the dawning of a new day both for the church and for the nation. The programme dealt with the problems which today harass both urban and rural Japan, and laid bare the tremendous work that must be done before a better order of life is established in the cities and up and down the rural areas of this land. Christianity has not as yet touched the fringe of rural and industrial Japan.

The Kingdom of God Campaign is still in the preparatory stage. The next step is to mobilize the pastors and church members and get this campaign into their hearts, prayers and programmes of activity. As a means to that end a prospectus has been drawn up and 10,000 copies in Japanese and 4000 in English have been printed and are being distributed among pastors, leading laymen and missionaries. One million handbills will also be broadcasted across Japan some time this Autumn, challenging the attention of every Christian and interested person in the Empire, and appealing for their co-operation.

The Annual Meeting of the Council will be held in Tokyo, November 5-6th in the Central Tabernacle, Hongo, near the Ward offices. The day



following will be devoted to a National Conference on Evangelism, for the purpose of kindling the fires of evangelistic fervour, creating a spirit of co-operation and training lay preachers. Mr. Kagawa has set the goal of securing 5000 lay preachers who, in every section of Japan, will give freely of their time to evangelize their friends and fellow townspeople.

The celebration of the 70th Anniversary of the coming of Protestant Missions to Japan will be held in the Tokyo City Hall on November 6th. in connection with the annual Meeting of the Council. Missionaries and Japanese pastors who have served for fifty years or more will be given special recognition. It is hoped to make this anniversary occasion evangelistic in spirit and influence and to make it contribute mightily to furthering the work of the Kingdom of God Campaign.

One of the results of the Williamstown Meeting was the decision to send an Educational Commission to Japan to make a thorough survey of Higher Christian Education in this land. The personnel of this Commission will consist of two members from North America, one from Great Britain and two from Japan. The Commission will make investigations along the following lines:

- (a) How the Christian higher educational institutions may hold their place of respect and influence amid the great progress of government education, as well as of private non-Christian education.
- (b) How these institutions may be made more effective religiously, and in the training of Christian leaders.
- (c) The types of education being offered and needed.
- (d) How the Christian higher educational institutions may be placed upon a more stable financial basis.
- (e) The possibility of a fuller coordination and unification of the whole Christian higher educational work.
- (f) The advisability of making more adequate provision for the furtherance of the Christian movement through theological research, the study of the social implications of Christianity, the training of leaders both in evangelistic and educational work, and the production of literature.
- (g) Other related matters that may come up in the course of the survey.

The Christian Educational Association of Japan and the Executive Committee of the Council have both voted expressing a desire that such a commission be sent at an early date.

The Executive Committee of the Council is also urging the International Missionary Council to send Dr. Butterfield to Japan to make a special study of the rural situation from the standpoint of Christian strategy, and to discover ways and means for the Christian forces to discharge their responsibility to this neglected area. Dr. Butterfield was for many years president of the Michigan State Agricultural College and was one of the staff of specialists at the Jerusalem Conference.

## FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1929

---

J. S. KENNARD

The twenty-eighth Annual Meeting was held in the Auditorium, Karui-zawa, beginning with the mid-week prayer service, Wednesday, July 31st and ending with vesper service Sunday, August 4th. There were 85 delegates in attendance, representing 32 missions. The theme was "THE PENETRATION OF JAPANESE LIFE AND THOUGHT BY CHRISTIAN IDEALS." It was subdivided, as follows:

The Penetration of Education—Dr. C. B. DeForest.

The Penetration of Industry—Dr. Toyohiko Kagawa.

The Penetration of Rural Life—Mr. M. Sugiyama.

The Penetration of Religious Life and Thought—Dr. I. Nitobe.

Only one paper was presented in a given session and each was followed by an hour or more of discussion. A series of three inspirational addresses was delivered by Bishop Baker on:

The Corporate Power of Evil.

Rational Grounds for Belief in the Corporate Power of Good-will.

The Task of the Christian Worker.

The Conference was opened by the regular mid-week prayer meeting, led by the vice-chairman, P. S. Mayer. Sunday, the closing day, was begun by an early morning prayer meeting without appointed leadership, and through the devotional and other meetings every effort was made to emphasize the spiritual side of the conference.

The Annual Conference Sermon was preached by the chairman Dr. H. K. Miller. On Sunday afternoon there was held a Memorial and Communion Service in charge of Rev. H. Pedley and Bishop Baker.

### The Two Business Sessions

The first business session was opened with a brief meditation by Dr. McKenzie, the Fraternal Delegate from Korea. Roll Call followed. In the absence of the Secretary of the Federation, the report of the Executive Committee was read by the treasurer, Dr. Kennard. The first three recommendations in this report were adopted, as follows:

1. That Miss Edith Helmer be appointed Minute Secretary.
2. That J. C. Mann and B. F. Shively constitute the Business Committee.
3. That the Nominating Committee be composed of the following:

H. B. Newell, Chairman  
C. F. McCall  
W. M. Vories

Miss Edith Helmer  
L. S. G. Miller  
S. H. Wainright

Mrs. C. W. Iglehart  
A. K. Reischauer  
W. H. M. Walton

The Business Committee introduced the following recommendation: "In the unavoidable absence of Mr. Converse, the Secretary of the Federation, it is recommended that Dr. Kennard be requested to serve as Secretary *pro tem*." Adopted.

The recommendation of the Executive Committee, "that the very courteous invitation of the National Sunday School Association, to nominate a representative for appointment to the Board of Directors of the Association, be accepted," was considered, and, with the understanding that no financial obligation was involved, was adopted.

Reports were made, and subsequently adopted, as follows:—

The report of the fraternal delegate to the National Christian Council was presented by Dr. Miller.

The report of the fraternal delegate to Korea, in the absence of Mr. Converse, was read by the Secretary.

The report of the Committee on Korean Work was presented by Dr. Foote.

The report on the Japanese Language School was introduced by Dr. Axling. Mr. Downs, the new Director of the School, was invited to the platform and gave a very concise and interesting report as to the condition of the School, and certain modifications in its policy.

The report of the representative of the Federation on the Board of Trustees of the American School, in the absence of Mrs. Jorgensen, was read by the Secretary.

The report of the representative of the Federation on the Advisory Board of the Canadian Academy was presented by Mr. Shively.

Mr. Tench, the Principal of the Canadian Academy, was invited to speak.

The report of the Publications Committee, in the absence of the chairman, Mr. E. T. Iglehart, was read by the Secretary.

The second business session of the Conference was opened with a brief devotional period under the leadership of Bishop H. J. Hamilton.

The recommendation of the Executive Committee as to the Kingdom of God Campaign,—“that this Annual Meeting place itself on record as heartily in favour of the Kingdom of God Campaign, and pledge its support in every feasible way, and that it also call the attention of the members of this Federation to the Campaign, and urge their cordial co-operation in financial and other ways,” was adopted.

The recommendation of the Executive Committee as to a Mutual Protective Association,—“that the question of forming a Mutual Protective Association for Mission property against loss by fire again be raised, and that a committee be appointed to investigate and to make recommendations,” was adopted. A Committee composed of Dr. McKenzie, Dr. Kennard and Dr. Stirewalt, was appointed by the chair.



The report of the Christian Literature Society was presented by Dr. Wainright, and adopted.

The following resolution, offered by Dr. Reischauer, was adopted:

"Resolved, that we have heard with great interest about the plan for the erection of permanent quarters for the Christian Literature Society's work (either as a C. L. S. building or as a Union headquarters building) and that we hereby express the hope that, in the formation of the Zaidan Hojin that is to be organized for the holding of this valuable property, due provision be made to secure in perpetuity for the cause of Christian Literature, not only the present assets of the Christian Literature Society, but also the earnings which may accrue from these assets, and any new gifts to the Society for investment in this building."

The report of the Nominating Committee was adopted. A complete list of officers and committees is appended.

In closing, Dr. Miller, the retiring chairman, in a brief closing speech, welcomed into office his successor, the Rev. P. S. Mayer, D.D., who offered the closing prayer.

### OFFICERS

President .....	P. S. Mayer	Secretary.....	J. S. Kennard, Jr.
Vice-president ...	W. M. Vories	Treasurer .....	J. H. Brady

### COMMITTEES

#### EXECUTIVE COMMITTEE

1930	1931
W. J. M. Cragg	Miss Carolyn Marsh
W. C. Lamott	Rev. G. H. Moule
Miss Esther Rhoads	

#### PUBLICATIONS COMMITTEE

1930	1931	1932
Miss B. Clawson	G. C. Converse	Miss I. MacCausland
H. D. Hannaford	J. K. Linn	W. H. M. Walton
P. S. Mayer	S. H. Wainright	H. F. Woodsworth

#### REPRESENTATIVES ON CHRISTIAN LITERATURE SOCIETY

1930	1931	1932
A. D. Berry	D. C. Holtom	D. Downs
A. Jorgensen	J. C. Mann	Miss K. I. Hansen
Mrs. J. S. Kennard Jr.	G. E. Trueman	P. G. Price
A. K. Reischauer	T. A. Young	A. J. Stirewalt

#### TRUSTEES JAPANESE LANGUAGE SCHOOL

1930	1931	1932
W. Axling	D. R. McKenzie	G. Bowles
H. W. Myers	L. J. Shafer	T. A. Young

## COMMITTEE ON WORK WITH KOREANS

J. A. Foote

B. F. Shively

Miss K. Tristram

National Sunday School Assoc. Representative .....	W. H. Erskine
American School Representative.....	Mrs. D. Holtom
Canadian Academy Representative.....	W. H. Erskine
Fraternal Delegate to Korea .....	H. K. Miller
Fraternal Delegate to N.C.C. ....	P. S. Mayer
Necrologist .....	G. F. Draper

## Treasurer's Report for Year 1928

## RECEIPTS

A. GENERAL SOURCES:	C.L.S.	F.C.M.
Balance from 1927 ... ..	—	¥ 3.55
Kyo Bun Kwan ... ..	—	251.02
Interest ... ..	—	.08
Dr. Rowland, returned ... ..	—	10.00
Mrs. Trueman, returned ... ..	—	20.00
 B. MISSION TREASURERS:		
American Board ... ..	¥852.54	150.00
American Baptist... ..	—	90.00
American Friends ... ..	350.00	60.00
American Bible Society ... ..	—	30.00
British Bible Society ... ..	—	30.00
Christian Church Mission... ..	—	60.00
Church Missionary Society* ... ..	—	150.00
Evangelical Church ... ..	350.00	60.00
Lutheran Church of America ... ..	1,400.00	120.00
Methodist Episcopal, General ... ..	200.00	120.00
Methodist Episcopal, Women ... ..	800.00	120.00
Methodist Episcopal South* ... ..	—	150.00
Methodist Protestant ... ..	300.00	—
Mis. Socy. Church Canada ... ..	—	90.00
Omi Mission ... ..	—	30.00
Presbyterian North ... ..	750.00	150.00
Presbyterian South ... ..	570.00	150.00
Reformed Church in America ... ..	1,000.00	120.00
Reformed Church in U.S.... ..	450.00†	120.00
Southern Baptist ... ..	—	90.00
United Brethren ... ..	—†	30.00
United Church Canada, General ... ..	1,400.00†	120.00
United Church Canada, Women ... ..	800.00†	120.00
United Christian Mission ... ..	295.00	90.00
"      "      "      (1929) ... ..	—	45.00
Woman's Union Mission ... ..	—	30.00
Yotsuya Mission ... ..	—	30.00
Young Men's Christian Asn. ... ..	1,400.00	60.00
Young Women's Christian Asn. ... ..	700.00	60.00
English Presbyterian, Formosa ... ..	—	30.00
Presbyterian of Canada, Formosa ... ..	—	30.00
Totals ... ..	¥11,617.54	¥2,819.65

\* These two societies contribute toward the personnel of the C.L.S.

† These Societies made contributions to the Christian Literature Society but not through the Treasurer of the Federation.

## DISBURSEMENTS

A. LOAN	Items	Totals
Rev. J. Stirewalt, loan and interest. ... ..	¥ 525.00	
Rev. A. Oltmans, interest on ¥2,000 ... ..	120.00	
		¥645.00
B. ANNUAL MEETING		
Delegates, travel and board ... ..	¥1,051.67	
Expenses of speakers... ..	70.00	
Use of Auditorium, honorarium ... ..	25.00	
Printing of Program ... ..	20.35	
Printing of Minutes ... ..	34.00	
		1,201.02
C. RELATIONS		
Delegate to Korea ... ..	88.72	
Delegate to Coronation ... ..	12.72	
		101.44
D. ADMINISTRATION		
Executive Committee meetings ... ..	167.08	
Secretary's expenses ... ..	15.08	
Treasurer's expenses ... ..	4.40	
		186.56
E. PUBLICATIONS		
To Kyo Bun Kwan ... ..	400.00	
To Japan Christian Quarterly ... ..	50.00	
Publications Committee expenses ... ..	42.00	
		492.50
Total expenditures ... ..		¥2,626.52
Balance on hand ... ..		193.13
Grand total ... ..		¥2,819.65

Audited, Tokyo, Jan. 18, 1929, by  
H. K. MILLER





## TEMPERANCE AND PURITY NOTES

---

E. C. HENNIGAR

The summer was marked by two great Conferences. Early in June at the Japan Young Men's Hall in the Outer Garden of the Meiji Shrine in Tokyo there gathered more than 700 supporters of the Anti-prostitution movement for their fourth yearly conference. Of these fully 300 came from outside of Tokyo; they represented 40 different prefectures. There was an air of optimism and enthusiasm about the gathering, for the year under review had seen marked advance and it was felt by everyone that at last a break had been made in the enemy line. In the absence of Prof. Iso Abe, Mr. Miyake of Yokohama, member of the Imperial Diet, made a detailed report of the work done in the Diet by Dr. Abe, Mr. Hoshijima and others looking toward the introduction of a law limiting prostitution as licensed by the government.

Reports were also made by representatives of the four prefectures, Saitama, Fukui, Akita and Fukushima, where Abolition Bills had been passed last December. The venerable Mr. Yamanouchi of Saitama Prefectural Assembly, who last year sought election only that he might bring this issue to the fore, gave a spirited account of the contest in his Assembly where the bill finally passed without dissent. Dr. Onikawa, who was responsible for the bill in the Akita Assembly also reported. Since the passage of the bill in Akita the authorities have refused to license any new women and one whole brothel quarter has gone out of business with the exception of one house harboring one woman. It was to be noted that in all four prefectures mentioned above as well as in Kyoto, Okayama and Nagano where the Abolition forces were not so successful the leaders of the movement are almost without exception Christians.

Twenty prefectures are organized for the work this year and the fight is being carried into entirely new territory. Hokkaido and Tochigi, Ibaraki, Miyagi, Niigata and Ishikawa prefectures are the latest to come into line.

---

During the first week in July the Temperance forces of the Empire gathered in the beautiful city of Sapporo. Despite the great distance from the larger centres of population no less than 150 delegates travelled from the main islands, some coming from as far away as Kyushu. Here too, the conference was marked by great enthusiasm. Mr. Kumagae, M.P. who

fathered the Temperance Bill in the recent session of the Diet and Dr. Shio, M.P., who is a Buddhist priest and the representative of Nagoya, both spoke and assured the delegates that the new Hamaguchi Cabinet, which had just then taken office, would be found much more favourable to all reform movements than the government of Baron Tanaka. Much thought was given to teaching Temperance in the schools and to building up a body of temperate school teachers. Many instances were given where the profligate habits of school principals and teachers have a very evil effect on the rising generation.

On the closing afternoon a tremendous Temperance demonstration was staged. Two thousand three hundred persons, of whom some 1600 were students of the Middle and Commercial Schools of Sapporo, marched in procession through the city, headed by the brass band belonging to the schools. Banners, songs and an abundance of literature distributed en route made this a valuable piece of educational work for Sapporo.

Among plans laid for the coming year was one to establish a temperance unit in every town and village of the empire. (Last year some 400 new societies were added to the roll). The next annual meeting is to be held in Matsumoto.

---

At a recent meeting of prefectural governors the governor of Kanagawa made the suggestion that students be forbidden the use of alcohol. Many cafes in Tokyo are refusing to serve students in uniform. A movement has been inaugurated in Kagoshima, headed by a retired commander of the Imperial Navy, to make Kagoshima the first prohibition ken in Japan. The dry movement is spreading in the Army. Beside the dry division in Sendai, Korea, Kanazawa and Morioka have dry battalions or companies.

The new government, in the person of its Minister of Home Affairs and its Minister of Education, was represented at the Temperance Rally in Hibiya Park on Sept. 1st, the anniversary of the great earthquake. The dry forces all over the land made use of this day to further Temperance propaganda. It is significant that city and Prefectural authorities gave active assistance in the work in very many places. The Temperance societies are making good use of the government's retrenchment policy to urge the people to economize where it will not only not hurt, but where it will be a positive benefit, viz. by cutting out the liquor bill, which averages 125.00 yen per house per year.

---

Mr. Maruyama, the new chief-of-police in Tokyo when he took office found no less than 170 applications for permission to establish new geisha houses in and around Tokyo. He returned them all with a curt refusal.



This speaks volumes for the spirit of the new administration. A nasty bribery case has been unearthed in Okayama Assembly where it has been found that certain members were bribed by brothel keepers to oppose the Abolition movement last year. This is not the first time brothel money has circulated in the assemblies. The brothel-keepers of Nagano prefecture are meeting this month to consider making a drastic change in their business. It is rumoured that they propose to make their women all into geisha. A number of other prefectures are taking up petition movements this fall and the coming months are full of promise.



## THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

---

AMY C. BOSANQUET

Just too late for announcement in the last number of the *Japan Christian Quarterly* a long-expected book was published, one which is a great addition to the C.L.S. series of Bible Commentaries, Dr. Wainwright's *Yohane Den Chukai*, (Commentary on the Gospel of John). Those who know him and have heard his lectures on St. John do not need to be told that this large volume is rich in scholarly, devotional and original thought, showing deep knowledge of the religions and philosophies of the East and of Japanese points of view, as well as of the modern questions and special needs of the day which are so wonderfully met by the revelations and teachings of this Gospel. It is a well-bound book, price ¥3.00.

*Shodai Kirisuto Kyo no Haikei* (The Background of Early Christianity), by the Rev. H. W. Outerbridge, of the Kwansei Gakuin, Kobe, translated by T. Kawashima, is another new book, price ¥2.00. It treats of the Jewish Church and Literature, the Greek World and the Influence of Greek Philosophy, the Mystery and Mithraic Cults, the Law and the Epistle to the Romans, Gnosticism, etc., covering a great deal of ground which Bible students and teachers are glad to explore with a competent guide.

Prof. Zenta Watanabe of the Women's Christian College and Aoyama Gakuin, has written two booklets. The larger one, price ten sen, is *Shingaku Kyoiku to Jidai no Yokyu* (Theological Education and the Need of the Times), a suggestive study which will especially interest and help people who have to do with training Church workers, the theological students themselves, and young people who are anxious to serve God and are considering the path ahead. The other booklet is a five sen one in the New Evangelistic Booklets Series, and is for Christian or intelligent non-Christian readers. It is called *Iesu wa Nani Yue ni Kitari Tamaishi ya?* (Why Jesus Came), and explains in a fresh, beautiful way the parables of Luke 15, the love of God and the Christian ideals of brotherhood and practical service. The reference to Christmas at the end makes it a suitable booklet for the coming Christmas season.

There is a great demand for leaflets for children and simple country people, and we hope to help to meet both needs by our four new coloured picture leaflets, containing the Gospel story, called *E Iri Leaflets* (Bible Picture Leaflets), with three small specially designed coloured pictures in each. We anticipate a large sale.



*Yoi O Tomodachi* (Good Friends), stories for children by Mrs. Yokoyama, is an attractive new gift-book, price ¥1.30, with a pretty picture cover, coloured frontispiece and illustration in black and white, suitable for children of primary school age. The stories are original, very prettily told, with good Christian feeling running through them.

Before long *Hana Saku Ie* (Blossom Cottage), translated by Mrs. Muraoka, and originally published by the Keiseisha, will be re-issued by C.L.S. in pretty binding, the contents carefully revised.

*Brave Adventurers*, by Mrs. E. C. Cronk, which we were specially asked to publish in memory of its late author, and for which we received a grant from her friend, Mrs. Pohlman, has been translated by Mrs. Muraoka, adapting it, by permission, for the use of Japanese boys and girls. This will be published soon.

We are also planning other small publications for Christmas and New Year and shall be very glad of suggestions, if these are sent in early.

## THE KINGDOM OF GOD MOVEMENT

---

H. F. TOPPING

Seventeen members attended the first meeting this autumn of the K.G.M. Committee and listened with interest to the report of the International Missionary Council meeting as given by Mr. Ebisawa the Japanese delegate. At Williamstown the news from Japan and China held the centre of attention. The women delegates proposed a world-wide prayer movement for the Oriental campaigns, and Dr. Mott personally pledged fifteen thousand yen for the 1930 expenses, which sum is already available. The China delegates asked for continual reports of the Japan evangelism, and for visits from Japanese speakers, especially Kagawa. That Japan is a mission field uniquely valuable as a research field and model for mission work in other countries is the new idea which emerged repeatedly, and there was a general hope that the Western churches themselves might be revived through stimulus received from these new spiritual movements in the Orient. "Christians all over the world are praying for us with grateful expectancy, and our responsibility is great," concluded Mr. Ebisawa. He went on to say that the National Christian Council Executive at its meeting on September 17th had voted two thousand yen for the K.G.M., as a loan, unless the N.C.C. annual meeting (Nov. 5-6) votes to subsidize the K.G.M. Committee to that extent.

### National Conference

A national conference to prepare for the K.G.M. is planned for Nov. 7, just after the N.C.C. annual meeting and the 70th anniversary of the opening of protestant missions in Japan. There will be two hundred delegates, chosen by their different denominations, whose travelling expenses will be paid out of a fund of two thousand yen for the conference. Of this five hundred comes from the N.C.C., and fifteen hundred from Dr. Kagawa personally. All others who wish to attend the conference at their own expense are welcome to do so. The United Church of Canada Mission have given five hundred, and the Nojiri Community four hundred to Dr. Kagawa and he will use these sums for the conference. The conference will be held in the same place as the annual meeting of the N.C.C.

### Executive Committee

The follow-up Work, as well as the preparation for the national conference, the developing of a preparatory prayer movement, and the matters of personnel, office and finances, were referred to an executive committee appointed by the chairman, Rev. M. Tomita, as follows :—

Rev. Michio Kozaki, convener

Rev. I. Kanai

Rev. R. Manabe

Dr. Wm. Axling

Mr. I. Inoue

Prof. S. Murao

Rev. M. Tomita, ex officio

Rev. A. Ebisawa, ex officio

Helen F. Topping



## NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN

---

L. F. KRAMER

There is every indication that the future of the National Sunday-school Association of Japan is bright with promise and those who are most intimately connected with the work are full of enthusiasm. During the summer three standard Training Schools for Sunday-school teachers were held under the auspices of or in co-operation with the National Sunday-school Association.

Seventy young people who are specially well equipped because of their educational advantages and experience in Christian work enrolled for the course held in Karuizawa from July 18 to 25. Much of the credit for the spirit of fellowship which pervaded the meetings should be given to the chaperone, Mrs. Imamura. The periods of worship conducted each morning by Rev. K. Kitoku, the General Secretary of the N.S.S.A., were full of inspiration and were the outstanding feature of this twelfth summer Training School to be held in Karuizawa.

Though the School for workers in Kyushu, Shikoku and the southern part of the mainland is only three years old, the enrolment was almost as large as that of the Karuizawa School. It was held in the Fukuoka Girls' school from August 7 to 14. The General Secretary was one of the instructors there also, but the majority of the staff were educators well known in Kyushu, because of their relations with schools there.

The third of this group of summer schools for Sunday-school workers was held near Lake Biwa. It was especially under the auspices of the United Brethren church and about half of the fifty members came from that church but some of the speakers were furnished by the N.S.S.A. As a result of this co-operation there was throughout a spirit which made the school seem much like a family gathering.

It seems at last as if the Sunday-school Association's dream of a building of its own is to come true in the near future. Plans are being made to erect a building containing five stories and basement on the present site, 8 Itchome, Nishiki-Cho, Kanda, Tokyo. The cost of this enterprise is estimated at Yen 400,000, and it is hoped that the work can be begun by the end of 1929. It should be completed by the spring of 1931.

The coming of Dr. R. M. Hopkins on September 16 has given a new impetus to the Japan Association. Dr. Hopkins is the new General Secretary

of the North American Section of the World Sunday-school Association. He spent two weeks in Japan on his way to Korea, China and the Philippines in the interests of Sunday-school work. On the evening of his arrival the Board of Directors of the N.S.S.A. gave a supper to welcome Dr. and Mrs. Hopkins; on the following evening the Sunday-school workers of Tokyo gathered to meet them; and on the evening of September 18 a mass meeting in the Education Hall in Kanda was addressed by Dr. Hopkins. On each of these occasions he showed such sympathetic understanding of the situation in Japan that it is evident that his visit will hasten the time when Japan will be able to become a Section of the World Sunday-school Association.

## THE KINDERGARTEN UNION OF JAPAN

---

A. R. CROSBY

The 23rd Annual Meeting of the Japan Kindergarten Union was held in Karuizawa, Japan, on July 24th and 25th, 1929. Miss Lois Kramer of the Evangelical Church Mission, as President of the Union, conducted the two days' session.

The Convention theme was 'The Kindergarten and the Home.' The subject was "Correlating the kindergarten and the home (a) From the kindergarten viewpoint; (b) From the Home viewpoint". It was opened for discussion by Miss Nora Bowman and Mrs. W. J. Callahan respectively. Nursery Schools in Russia, England and the United States were explained by Mrs. Akana by photographs and extracts from literature regarding the plans of these schools. Two missions here are each starting one of such schools.

A committee on kindergarten songs in Japanese presented a sample collection of songs approved by the committee. This collection may be published later when arrangements are completed.

The Convention voted to instruct a committee to proceed with plans for a new translation of Froebel's Mother Play from the original German into Japanese.

For the past few years, the Union has been co-operating with the Japanese Church in Karuizawa in a kindergarten for the Japanese children of the village. Through the efforts of a committee and Karuizawa residents, a new building to house the church and kindergarten has been completed. The dedication of the building was a part of the programme on July 24th.

The union has had Japanese Branch Organizations in several districts which meet once or twice a year. This summer one district started plans for a national Organization of the members of these districts. Invitations were sent out and 93 teachers attended the first meeting on July 23rd and 24th, in Karuizawa. Besides discussing practical kindergarten problems, they appointed a committee to confer with a committee from the Parent Organization regarding plans for a Japanese Union. The Union rejoices in this forward step taken by our Japanese associates and feel assured of better kindergarten work in Japan as this organization grows.





## BOOK REVIEWS

---

**NEW LIFE THROUGH GOD.** By Toyohiko Kagawa. Published by the Fukuin Shoten, Shimonoseki. Price 10 sen.

Kagawa is an accomplished stylist. The three-page preface to this new evangelistic book, the part of the book which comes directly from his own pen, is fascinating reading. It is a prophetic appeal to the soul of Japan to prepare herself for the new day of the Lord. As the prophetic utterances of old, it is garbed in poetic prose, which is at once impressive and inspiring.

Had he gone on in this way till the end of the volume, we might have had really an epoch making book, both in style and content. Unfortunately for himself and the Christian cause at large, this was not possible for him to do. As he tells us in a note printed in the book, he had to fall back on two of his assistants and ask them to take down his lectures delivered orally and make up the content of this present volume.

Everybody who knows how Kagawa is suffering from eye-trouble can understand that this was unavoidable, and will deeply sympathize with him. Nevertheless, this fact has caused a grave defect to the book. Written down by others' hands, not only is the whole narrative deprived of the charm of this accomplished stylist, but in some places the passages do not make sense, (e.g. first few lines of the section "In Christ's name," p. 103). Plenty of good material, it seems, is groaning under inferior workmanship. One would wish that the book had been a shorter one, all written by Kagawa's own hand. People do not appreciate the fact that so many pages can be had for ten sen, but they do want really good contents.

This defect, I repeat, is a very serious one, especially in view of the fact that this new volume is purported to be the evangelistic book of the Showa era, comparable to Kanamori's "Shinko-no-Susume" of Taisho, and Yamamuro's "Heimin-no-Fukuin" of Meiji.

As a systematic presentation of Kagawa's view of Christianity, this book is an excellent hand-book. The abundance of illustrations it contains makes it also a useful mine of sermon material for preachers and would-be lay-workers. But one cannot help feeling somewhat doubtful as to whether the book has succeeded in grappling with the indifference and scepticism of the non-Christian public.

Kagawa's fame may make it possible to sell thousands of copies of this book to missionaries and Christian workers to give away, just as you can sell new pattern bullets to hunters because of the name of the firm

which produces them, but it is yet to be seen whether they can really bring the feathers to the ground.

The most important feature in a book of this kind is to give a proper place to the problem of suffering, for no evangelistic book of present day Japan can be successful without it. And it is one of the strongest features of this book that, unlike other books of similar kind, it treats this problem early in the volume. A fuller and deeper handling of the problem than is actually the case would have enhanced its value still more.

M. S. MURAO.

---

**LOVE THE LAW OF LIFE.** By Toyohiko Kagawa. Translated by J. Fullerton Gressitt. Together with a Biographical sketch by Eleanor M. Hinder and Helen F. Topping. 313 pages. John C. Winston Company, Philadelphia.

"Oh, what a famine of love!" By the dearth of it in his own country, in the political, social, and even religious institutions of the world, alike in tyrants, communists, and reformers; in all classes, clans, and races, the soul of the author is saddened. But having once said so, he proceeds to develop by reiteration, suggestion, and quotation, his own philosophy, that in contrast to the view of nature as a blind mechanism, and to society as it is actually organized to-day, the heart of life is love. "In the pulsation of that heart must be heard the rhythm of God's motive energy."

Love is the creative force in the cosmos, expressing itself even in the habits of the lowest forms of life, in all of which a scientist should see a miracle. From studying the physical universe, and from looking within our own hearts, we are to discover and experience this love. To Drummond there was natural law in the spiritual world: to Kagawa there is a spiritual law in the natural world. He is doing to-day for Japanese what Henry Drummond and John Fiske did in the West. He is doing this in a poetic style of language and structure that they will best appreciate. To most of his readers, this view of a universe dominated by spiritual force will be new, and to many others, the vividness of his presentation will make it seem so.

Love is not only the expression of God, but it is God. To Love he bursts into passionate pæans, again and again, with he adoring fervour of St. Francis of Assisi and Thomas à Kempis.

He would have the entire life of society express this love practically. Sex life, marriage, conscience, law, economics, education, philanthropy, and art, are all treated from the point of view of one who is himself demonstrating by practice in places and ways where it is not known, that every department of life must be brought into captivity to the same principle of love that is at work in the physical world. But there is no easy method.



Only by way of the cross can man achieve such a life. Tolstoy had the Sermon on the Mount, but not the Cross. Love must revolutionize but without violence. The limitations of such writers as Marx, Nietzsche, Ellen Key, and others, who have not accepted the power nor way of the Cross, are treated with discrimination.

The chapters on Love and Sex, Love and Romance, Love and Marriage, and Love and Education, are the most constructive. In the first three we get some insight into the background of eastern and ancient marriage systems and the contribution of Christianity. In Love and Education we are taken to live with the author in the slums, and made to realize by facts the hopelessness of conditions there. More in detail, than at any point of the book he shows by what methods he expects a change. Love and Fate should be read in connection with this chapter for, "Even in the sad doom to destruction, Love discovers the shining light of resurrection". But, "In my service, I should be drawn to the scaffold".

Throughout the book he rather takes for granted that God alone is the source of this love, not always distinguishing clearly between the God without and the God within. To this we need the corrective of his other works.

The Western reader will often be perplexed by what seems a want of clearness, and in the flow of poetic form be at a loss for logical connection. This typical characteristic of Japanese writing has been developed by Kagawa into a type of blank verse, to which is due in no small measure his immense popularity in Japan. With him as with the other writers of this country, we must look less for logical sequence than for delicacy of expression and flights of keen penetration. This does not imply any want of facts nor of profound thinking. On the contrary, the book is packed with evidence of wide reading and with penetrating analysis. The translation has preserved with remarkable faithfulness the spirit and manner that give to it its charm. Our reward is many a sentence and paragraph worth committing to memory. What gives this book its particular worth to English readers, however, is after all not what is said, nor how it is said, but Kagawa himself.

MAY FLEMING KENNARD

---

**JAPAN UNDER TAISHO TENNO, 1912-1926.** By Morgan Young. 347 pp.  
Published by George Allen and Unwin. Price ¥7.00.

A well-known Cambridge scholar, the late Professor Gwatkin, when accused of shewing a certain amount of bias in his historical studies, retorted that such was inevitable if they were to be of value. History to be interesting and so claim attention must bear the impress of the personality of its interpreter. When however the history in question is of events so recent as to render impossible that long view necessary for an

interpretation, it becomes the more incumbent upon the writer to be balanced and just in his selection of events. We have little doubt but that the above remarks will commend themselves to the author of this book.

Mr. Young, who writes with both literary experience and also a personal knowledge of the Far East derived from his residence in Kobe, wisely does not claim to be an interpreter of the reign under review; his book is far more one of narrative, collected, we suspect from certain repetitions and lapses of style, from the pages of that newspaper, whose reputation for fearlessness he has so worthily maintained. Indeed the book is essentially British in certain characteristics: its love of justice, its hatred of cant, its support for the under-dog, and its absolute frankness.

And yet we cannot but feel that it is a volume of the 'Mother India' type, accurate but not true. It is a remarkable fact that in the many critical reviews of this latter book, few actual mistakes were pointed out; yet those who knew India best and were fully aware of her faults were almost unanimous in their condemnation of the book as being an unfair selection of material. Others more expert in criticism may lay fingers on inaccuracies here and there in the volume before us, though we do not think they will find many; but those of us, who are learning to know and love Japan and the Japanese and to enjoy their confidence, instinctively realize that something is wrong in the whole spirit of the book. If it were true as well as accurate, it would only be possible to explain Japan's progress during the period under view at the sacrifice of all those moral ideas on which society is built. Japan does possess statesmen who are not self-seeking and merchants who are honest; she does know a public opinion which can respond to the appeal of righteousness, and a press which can advocate justice. But we look almost in vain for any evidence of such in the pages of this book. True an Ozaki and a Kagawa meet with the writer's approval, but are there no others? If not, then we might at least expect some sympathy towards and interest in those Christian forces in Japan which are seeking to create such; but for all that the book suggests, they might not even exist.

Again, frequent reference is made to the extraordinary position of the Army and Navy chiefs under the Constitution, but not half enough emphasis is laid on the growth in the nation of a public opinion against the whole system of militarism. The maladministration of Korea is duly recorded, but there is nothing to suggest any genuine attempt to put things right. The policy of denationalization may be wrong, but at all events Japan is consistent in her application of it, for the consequent free entry of Korean labour into the Japanese market is creating a serious problem. True the luxury tax has hit the foreign resident in Japan, but what authority has the writer for saying "what ensured the passage of the bill was the fact that fundamentally the tariff was in the nature of a special

tax on the small foreign colony"? Has he realized that the Japanese who use such luxuries far outnumber the few thousand foreigners who require them? Was France animated by a similar motive when she levied her luxury tax?

We might go on making point after point of this kind, but we do not want to succumb to that fault which we cannot but detect in the writer, an exaggeration of the negative critical faculty.

The book will be of real value when one covering the same period is produced by official Japan. The truth will be found to lie somewhere between the two. In the meantime we are grateful to Mr. Young for having given us one view-point. We hope many will read it and remember there is another.

W. H. MURRAY WALTON





## PERSONAL COLUMN

*Note: -Items for this column should reach Rev. John K. Linn, 487, Asagaya, Tokyo-fu, by the 15th of December for the January issue. Contributors will greatly oblige by drafting items in the form used below.*

---

### NEW ARRIVALS

- BUTCHER. Miss K. Butcher, (M.S.C.C.) who is to be head of the nursing department in the Canadian T. B. Sanatorium, Shinshu, arrived from Canada September 9, and is now in Tokyo at the Language School: she is staying with Miss Henty, Tsukishima.
- CAVEN. Miss Mary Caven (M.E.C.) arrived on August 31 to teach in Aoyama Jo Gakuin, Tokyo.
- COLLINS. Mr. Collins, (J.E.B.) arrived this autumn from South Africa, and is in Tokyo at the Language School.
- ENGLEMEN. Rev. and Mrs. Marcus J. Englemen (R.C.U.S.) arrived on September 30.
- FRANKLIN. Rev. and Mrs. S. H. Franklin (P.N.) arrived on July 15, and are living at 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka, for language study.
- HIBBARD. Miss Esther Hibbard (A.B.C.F.M.), under term appointment to Doshisha Girls' School arrived September 12.
- HUNTLEY. Mr. and Mrs. Frank Huntley (A.B.C.F.M.), under appointment to Doshisha University arrived September 12, now in Language School and living at 6 Aoyama Gakuin, Tokyo.
- JONES. Dr. and Mrs. Frank M. Jones (P.E.) arrive on October 14. They will take up residence immediately at St. Barnabas' Hospital, Osaka, where Dr. Jones will be stationed as Vice-Director of the hospital.
- LEGALLEY. Mr. Charles M. Legalley (R.C.U.S.) arrived on August 30, and will begin work in North Japan College as a teacher of English.
- MANN. Rev. and Mrs. Leland W. Mann (A.B.C.F.M.) under appointment for evangelistic work, arrived at Yokohama on August 31. They are attending the Japanese Language School, and their address after Nov. 1, will be 645, Tokoshi, Ebara Cho, Tokyo-fu.
- MANSFIELD. Miss Lillian Mansfield (A.B.C.F.M.) arrived on August 31 under term appointment to Kobe College.
- MEATH. Miss Aurelia O. Meath (U.C.C.) arrived on September 9; she is to live at 8 Torii Zaka, Azabu, Tokyo.

- NYSTROM. Miss Florence Nystrom (A.B.F.M.S.) arrived on September 30. Miss Nystrom will be Assistant Mission Treasurer and will divide her time between this work and language study.
- PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.M.S.), arrived on September 16. For the present their address will be c/o H. B. Benninghoff, 551, Shimo Totsuka, Tokyo-fu. They will attend the Language School.
- PERRY. Miss Katherine Perry (A.B.C.F.M.) arrived in August under appointment to Kobe College, now in Language School and living at 6 Aoyama Gakuin, Tokyo.
- RICHARDSON. Miss Richardson (J.E.B.) arrived this autumn and will attend the Language School in Tokyo.
- ROBERTS. Rev. and Mrs. Floyd Roberts (A.B.C.F.M.) under appointment for evangelistic work arrived September 30. They are now at the Language School and living at 6, Aoyama Gakuin, Tokyo.
- SMITH. Miss Harriet Smith (R.C.U.S.) arrived on August 30, under appointment as teacher of English in Miyagi College.
- VOIGHT. Miss A. V. Voight (P.N.) arrived on August 31, and will serve as a short term teacher in Joshi Gakuin, Tokyo.
- WATKINS. Miss Elizabeth Watkins (S.B.C.) arrived from Spartanburg S. C., in August, to begin work as English teacher at Seinen Gakuin, Fukuoka.
- WILLIAMS. Mr. Williams (J.E.B.) arrived this autumn and will attend the Language School in Tokyo.
- WILSON. Miss Helen Wilson (A.B.F.M.S.) arrived on September 9; she will attend the Language School and will live at 51 Tenma Cho, Itchome, Yotsuya, Tokyo.
- ZOLL. Dr. Donald Zoll, Amherst Fellow in Doshisha University, arrived on September 12.

---

## ARRIVALS

- BAKER. Miss Effie Baker (S.B.C.) returned from furlough after a year's study at Columbia University on September 9, to resume work in Seinan Gakuin, Fukuoka.
- BENNINGHOFF. Dr. and Mrs. H. B. Benninghoff (A.B.F.M.S.) returned on August 18 to resume their former work in connection with Waseda University. Address: 551, Shimo Totsuka, Tokyo-fu.
- BOTT. Rev. G. E. Bott and family (U.C.C.) who arrived from Canada via the ports in June, are residing at Koishikawa, Tokyo. Mr. Bott is collaborating with Mr. Price in the work of the East Tokyo Mission.
- CLARKE. Miss Doris Clarke, Office Secretary of the Y.M.C.A. returned on October 14.



- CLARKE. Miss Sarah F. Clarke (P.N.) returned from furlough July 15, and resumes her work in Hiroshima.
- CHENEY. Miss Alice Cheney (M.E.C.) resumed her work at Iai Jo Gakko, Hakodate, on August 31.
- COATES. Rev. W. G. Coates and family (U.C.C.) arrived early in October, and will reside in Kofu.
- DOWNING. Miss Ruth Downing (U.C.C.) arrived September 16 to take charge of kindergartens in Tokyo. She will live at Blackmer Home, 50 Takata, Oimatsucho, Koishikawa, Tokyo.
- DRAKE. Miss Katherine Drake, (U.C.C.) arrived from furlough on September 9. Her address is:—Matsushiro Kindergarten, Hamamatsu.
- ERINGA. Miss Dora Eringa (R.C.A.) from furlough, September 9, appointed to evangelistic work, Kurume, Kyushu.
- EVANS. Miss Elizabeth M. Evans (P.N.) returned from furlough August 31, to resume work at Hokusei Jogakko, Sapporo.
- FISHER. Mr. and Mrs. R. H. Fisher and family (A.B.F.M.S.) returned on September 9. Mr. Fisher will resume his teaching at Kwanto Gakuin, Yokohama.
- GRESSITT. Mr. and Mrs. J. Fullerton Gressitt (A.B.F.M.S.) returned on July 5. Mr. Gressitt will teach in Kwanto Gakuin, Yokohama, and will be Mission Treasurer. Address:—12, Hachiyama, Shibuya, Tokyo-fu.
- GULICK. Mr. and Mrs. Leeds Gulick (A.B.C.F.M.) returned to Matsuyama from furlough on September 12.
- HANNAH. Miss Lollita Hannah (S.B.C.) returned in September to her work as teacher of music in Seinan Jo Gakuin, Kokura.
- HAROBIN. Miss Harobin (M.S.C.C.) returned on September 9, and is once more at Mariyama, Nagano Ken.
- HEPNER. Rev. C. W. Hepner and family (L.C.A.) returned late in September to resume work at Osaka.
- HILLIARD. Rev. Foster Hilliard (U.C.C.) returned from furlough early in September, and is stationed at Kwansei Gakuin, Kobe.
- KUECKLICH. Miss Gertrud E. Kuecklich (E.C.) returned on August 26 and resumes her work as principal of the Kindergarten Training School, Tokyo.
- LEDIARD. Miss Ella Lediard (T.C.C.) returned from furlough on August 31. Address:—12. Agata Machi, Nagano, Shinshu.
- LEHMAN. Miss Lois Lehman (U.C.C.) formerly of Akita, to be at the Eiwa Jo Gakko, Shizuoka.
- LINN. Rev J. Arthur Linn and family (L.C.A.) returned from furlough about the middle of October to resume work at Moji.
- LUBEN. Rev. Barnerd M. Luben (R.C.A.) returned on August 30. Assigned to study at the Language School, Tokyo.

- LUTHY. Rev. and Mrs. Raymond Luthy (M.E.F.B.) with two children arrived September 23. They went immediately to Sendai.
- MAKEHAM. Miss Makeham (M.S.C.C.) returned from furlough on August 27, and is at her former station, Nagano.
- MARTIN. Rev. and Mrs. D. P. Martin (P.N.) returned on August 29, and are located at 170, Shimotatekoji, Yamaguchi.
- McALPINE. Under short term appointment, to Steele Academy, Nagasaki, Mr. James A. McAlpine, (R.C.A.) returned on August 30.
- McLACHLAN. On September 9, Miss May McLachlan, (U.C.C.) from furlough. Her address will be 324, Hyakkoku Machi, Kofu.
- MINKKINEN. Rev. and Mrs. T. Minkkinen (L.E.F.) returned early in October. Address:—Kami Iidamachi, Nagano Ken.
- PAWLEY. Miss Annabelle Pawley, (A.B.F.M.S.) returned on September 9. Formerly of Soshin Jogakko, Yokohama; now designated to the Osaka Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka.
- PECKHAM. Miss Caroline S. Peckham. (M.E.C.) returned on September 6, to Fukuoka Jo Gakko, Fukuoka.
- PEET. Miss Azalia E. Peet (M.E.C.) returned on September 6 to Kagoshima.
- PHELPS. Mr. G. S. Phelps (Y.M.C.A.) returned on September 30.
- PIDER. Miss Myrtle Z. Pider (M.E.C.) returned on August 31, to resume work in the Women's Christian College, Tokyo.
- SHACKLOCK. Rev. and Mrs. R. Floyd Shacklock (M.E.F.B.) with two children arrived August 21. They will live at 2, Aoyama Gakuin while attending the Language School.
- SNEYD. Mrs. H. S. Sneyd (Y.M.C.A.) returned to Japan on October 14. Mr. Sneyd returned to his work in Yokohama more than a year ago.
- SOAL. Miss Soal (J.E.B.) returned from furlough to resume work at Maizuru, Kyoto Fuka.
- STIREWALT. Rev. A. J. Stirewalt and family (L.C.A.) returned from furlough about the middle of October to resume work in Tokyo.
- TER BORG. From furlough, September 4, Rev. and Mrs. John Ter Borg (R.C.A.) to Kagoshima City for evangelistic work.
- TRENT. Miss Trent (M.S.C.C.) is returning in October to take up special work at the proposed T. B. Sanatorium in Shinshu.
- WALLER. Rev. J. E. Waller, D.D. & Mrs. Waller (M.S.C.C.) are returning in October from furlough, to their former station, Nagano.
- WALVOORD. Miss Florence Walvoord (R.C.A.) from furlough, September 9, to educational work at Baiko Jo Gakuin, Shimonoseki.
- WOODARD. Rev. and Mrs. W. P. Woodard (A.B.C.F.M.) are returning to Sapporo from furlough; arrived September 16.
- WORDSWORTH. Miss Ruth Wordsworth (S.P.G.) returned from furlough September 9, to her former station in Chiba City.
-

## DEPARTURES

ANDERSON. Miss Ruby L. Anderson (A.B.F.M.S.) of the Woman's Christian College, Tokyo, has resigned and will return to America late in October, going by way of Siberia and remaining in Europe for a time.

COATES. On August 1st, Miss Alice L. Coates (M.P.) sailed for home on account of illness. At present she is at Mayo Brothers' Clinic, Rochester, Minnesota.

COUCH. Miss Helen Couch, (M.E.C.) on furlough June 13.

EATON. Miss A. G. Eaton, (P.N.) sailed on September 17 for a year's furlough.

HOWEY. Misses Harriet and Mary Howey (M.E.C.) on furlough July 9.

JOHANNOT. Mr. Henri Johannot of the World's Committee of the Y. M. C. A. Geneva, has returned to Europe after several weeks in Japan in connection with the International Boys' Camp held at Unzen during the last ten days in July.

JOHNSTONE. Miss J. M. Johnstone (P.N.) sailed the last of June via the ports for a year's furlough. Address: 47, Maple Avenue, Madison, N. J., U. S. A.

NASH. Mr. and Mrs. W. L. Nash of the Y. M. C. A. in Korea returned to Pyengyang in July after a year of language study in Tokyo.

POWLAS. Miss Annie Powlas (L.C.A.) left on furlough August 30.

THOREN. Miss Amy Thoren (L.C.A.) left in July on antedated furlough to the United States.

VEAZEY. Miss Myra A. Veazey (U.C.C.) leaves for Canada sailing October 3. Retiring. Home Address: St. Stephen, N. B., Canada.

WALSER. Rev. and Mrs. T. D. Walser (P.N.) and two children sailed for six months' furlough on June 30. Address: 47, Maple Avenue, Madison, N. J., U. S. A.

WYTHE. Miss K. Grace Wythe (M.E.C.) on furlough June 11.

---

## CHANGES OF LOCATION

BAILEY. Miss Barbara M. Bailey (M.E.C.) from Hakodate to 4, Aoyama Gakuin, Tokyo.

COLLINS. Miss Mary D. Collins (M.E.C.) from Tokyo to Iai Jo Gakko, Hakodate.

DE MAAGD. Rev. J. C. DeMaagd (R.C.A.) from Tokyo to Oita Kyushu, for language study.

DOWNS. Rev. and Mrs. Darley Downs (A.B.C.F.M.) move from Kyoto to Tokyo, Mr. Downs to be Director of the Japanese Language School



and representative of the mission in Tokyo. Address after Nov. 1. to be: 645, Tokoshi, Ebara Cho, Tokyo-fu.

FARNUM. Rev. and Mrs. Marlin D. Farnum (A.B.F.M.S.) from Tokyo to 158 Goken Yashiki, Himeji.

GERRISH. Miss Ella M. Gerrish (M.E.C.) from Tokyo to Kumamoto.

JACKSON. Rev. Roderick H. Jackson (P.E.) from Kyoto to Yokkaichi, Mie Ken.

MACKENZIE. Miss V. M. Mackenzie (P.N.) has been given leave of absence from Sapporo, for health reasons, and will probably be in Tokyo for some months.

MORRIS. Miss Marian H. Morris (P.N.) has moved from Tokyo to Baiko Jogakuin, 1850 Maruyama Cho, Shimonoseki.

SCHELL. Miss Naomi Schell (S.B.C.) from Kokura to Tobata.

TEAGUE. Miss Caroly M. Teague (M.E.C.) from Kumamoto to Fukuoka.

WATTS. Rev. and Mrs. H. E. Watts (U.S.C.C.) removed in September from Nagano to Gakko Cho, Niigata.

WOODWORTH. Miss Woodworth (J.E.B.) removed in September from Tokyo to Kobe.

ZANDER. Miss Helen R. Zander (R.C.A.) from Shimonoseki to Tokyo for language study.

---

## BIRTHS

BACH. To Rev. and Mrs. D. G. M. Bach (L.C.A.) in June at Kumamoto, a son, Emmon Werner.

FESPERMAN. To Rev. and Mrs. F. L. Fesperman (R.C.U.S.) in June, a daughter, Camilla Fisher.

---

## DEATHS

CURTIS. Rev. W. L. Curtis, D.D. (A.B.C.F.M.) died at Peiping, China, on August 15.

SCHILLINGER. In July at Nojiri Lake, George Paul, four year old son of Rev. and Mrs. G. W. Schillinger (L.C.A.) of Kyushu Gakuin, Kumamoto.

VOEGELEIN. Mrs. F. W. Voegelein, a missionary of the Evangelical Church from 1883 to 1906, died at Los Angeles, California, on July 26th.

---

## MISCELLANEOUS

- ARNUP. Rev. Jesse H. Arnup, D.D., Secretary for Japan of the Board of Foreign Missions of the U.C.C. arrived on September 23rd, on a visit of inspection of the Japan, and other mission fields of that Church.
- BICKERSTETH. Mrs. Bickersteth, Secretary of the St. Paul's Guild (Japan Church Aid) arrived in Japan on September 9th for a stay of five months to visit S.P.G. and C.M.S. mission stations.
- BISHOP. The Fiftieth Anniversary of the arrival in Japan of the Rev Charles Bishop, retired, occurred on September 13th.
- COLTON. Miss Colton, of the Anglican Japanese Mission, Vancouver, is living at Shinta Machi, Matsumoto, for a year, studying language and methods of work.
- DAVIES. Mr. and Mrs. J. Merle Davis, formerly associated with the Y.M.C.A. in Japan, arrived in Yokohama on September 13th. Mr. Davis is now General Secretary of the Institute of Pacific Relations, and is at present in Japan to attend the Conference of the Institute at Kyoto from October 28th to November 9th.
- MACGILLIVRAY. Mrs. J. T. MacGillivray, of Toronto, Canada, President of the Woman's Missionary Society of the U.C.C. and her friend, Miss J. S. Harvie, of Montreal, of the same Society, are visiting the work of the mission in Japan, Korea, China and Formosa. They arrived on September 9th, and Sailed from Kobe for Shanghai on October 16th.
- MARKLEY. Dr. Mary E. Markley, one of the Secretaries of the Board of Education, and Chairman of the Candidate Committee of the Women's Missionary Society of the United Lutheran Church in America, is spending a month in Japan as part of a world tour of inspection of the mission fields of her Church. Dr. Markley is accompanied by Miss Edna Springhorn and Miss Frances Bode, both of New York City.
- PEEKE. Rev. H. V. S. Peeke, D.D. (R.C.A.) underwent a surgical operation at Harper Hospital, Detroit, Michigan, in May, as a result it will be impossible for Dr. and Mrs. Peeke to return to Japan. They are now resident at 174, West 15th Street, Holland, Michigan.
- RUSSELL. The engagement of Miss Lucy K. Russell, of the Osaka Bible Training School, to Rev. Charles F. Banning, pastor of the Delaware Avenue Baptist Church of Syracuse, New York, has been announced.
- STEWART. Rev. George B. Stewart, D.D. LL.D., President Emeritus of Auburn Theological Seminary, Auburn, N.Y., and Mrs. Stewart arrived on August 19th to visit Auburn graduates in Japan, Chosen, and China. Dr. Stewart will attend the Synod of the Church of Christ in Japan, October 11-15, as official representative of the Presbyterian Church in the U.S.A.

## ROBERT CORNELL ARMSTRONG.

Since this magazine has gone to press, one of its contributors, Dr. R. C. Armstrong, has been called to his reward. Others elsewhere will bear fuller testimony to all that he has done for the Kingdom of God in this land, but it would ill befit me as Editor to let this issue go forth without offering some tribute to one who was not only one of the outstanding missionaries, but also one of the most exemplary Christians in Japan. His books on Shinto and Buddhism gave evidence of his scholarly mind; his work as secretary of the National Christian Council shewed his administrative ability; his place in the councils of church and mission gave scope to his gifts of statesmanship; his intense desire for Unity, the result of his experiences in Canada, testified to his far-seeing vision; but above all, and through all, his evangelistic passion bore testimony to a man to whom Jesus Christ meant everything. It is therefore fitting that the Central Methodist Church in Hongo, where he had hoped to assist a Japanese colleague in the student centre of Tokyo, and which was opened within a few hours of his death, should be his last great work.

*Si monumentum vis, circumspice.*

W.H.M.W.



# THE JAPAN CHRISTIAN QUARTERLY

Volume 4

1929.

*Editor* :—W. H. MURRAY WALTON, M.A.

---

*Publisher* :—THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

---

*Subscription in Japan* - - ¥4.00 per annum.

*Subscription from abroad* - ¥4.50 per annum.



# VOLUME IV — 1929

## INDEX OF ARTICLES

Anniversary of Tokyo Imperial University Young Men's Christian Association, The ... ..	78
Armstrong, Robert Cornell,... ..	400
Book Reviews:—	
Japan and Christ. By M. S. Murao and W. H. M. Walton ... ..	91
The Gospel of God. By Herbert Kelly... ..	91
A Faith for the World. By W. Paton ... ..	279
New Life through God. By T. Kagawa ... ..	387
Love the Law of Life. By T. Kagawa ... ..	388
Japan under Taisho Tenno, 1912-26. By Morgan Young ... ..	389
Conferences:—	
Million Souls' Campaign, The ... ..	59
Mott Conferences, The ... ..	
Kamakura ... ..	244
Nara ... ..	253
Fukuoka ... ..	265
On Vocational Training ... ..	266
Co-operative Evangelistic Campaign ... ..	86
Departmental Notes:—	
Christian Literature Society... ..	83, 172, 275, 379
Japanese Language School ... ..	166
Kindergarten Union ... ..	385
Mott Meetings, The ... ..	169
National Christian Council ... ..	367
National Sunday School Association ... ..	383
Temperance and Purity Notes ... ..	174, 272, 375
Editorial Notes —	
The Wholesome Guidance of Thought ... ..	
Proposed Change in the High School Curriculum ... ..	2
The Teaching of the English Language in the Schools ... ..	5
Mr. Kagawa and his work ... ..	99
Shall Jethro supplant Moses? ... ..	101
Dr. John R. Mott ... ..	183



The Rural Problem ... ..	187
Penetration and Conversion... ..	291
Reunion in Japan ... ..	294
The Institute of Pacific Relations ... ..	297
Educational Values in "Friendship Tours"... ..	52
England and Japan ... ..	208
Federation of Christian Missions of Japan ... ..	369
Find "Farm Relief" a World Issue ... ..	219
Japanese Dramatization of the Christ ... ..	155
Jesus Christ as interpreted by the Missionary Enterprise ... ..	349
Kingdom of God Movement:—	
Mr. Kagawa's Evangelistic Campaign ... ..	130
Message of the Kingdom of God Movement ... ..	224
The Kingdom of God Movement ... ..	381
Meeting of the International Christian Council, 1929, The ... ..	359
Memorial Service, Meiji Gakuin Theological School. Dr. William Imbrie as a Scholar ... ..	69
Nation Wide Evangelistic Campaign ... ..	163
Nature and History of Leprosy... ..	40
On the Shrines' Law ... ..	203
Penetration of Buddhist Thought by Christianity ... ..	333
Penetration of Japanese Education by Christianity ... ..	307
Penetration of the Japanese Home by Christianity ... ..	343
Penetration of Japanese Industry by Christianity ... ..	325
Penetration of the Life and Thought of Japan by Christianity ... ..	299
Personal Notes ... ..	92, 177, 281, 393
Place of the Japanese Language School, The ... ..	213
Proposed Changes in the School Curriculum, The ... ..	36
Religious Organizations Bill, The ... ..	108
Rural Evangelism. An institute school for... ..	147
Special Evangelistic Campaign, The ... ..	277
Summons to a Larger Evangelism, The... ..	190
Tendencies in Current Japanese Fiction ... ..	152
Tent Evangelism ... ..	138
Titles of Honour, European and Japanese ... ..	119
Twentieth Century Christ, The... ..	103
Value of the English Language in Education and as Opening to the Treasures of Modern Civilization, The ... ..	27
Wholesome Guidance of Thought, The... ..	6

## INDEX OF AUTHORS

Armstrong, R. C....	... ..85, 333	Macdonald, C. ... ..	103
Axling, W. ... ..	169, 367	Mott, J. R. ... ..	190
Bates, C. L. V. ... ..	59	Moule, G. H....	208
Bosanquet, A. C....	...83, 172, 275, 379	Murao, S. M. ... ..	387
Bowles, G. ... ..	166, 213	Muraoka, H....	152
Brokaw, H. ... ..	253	Nitobe, I. ... ..	299
Callahan, W. V. ... ..	138	Norman, D. ... ..	147
Crosby, A. R. ... ..	385	Ojima, S. ... ..	108, 203
de Forest, C. B. ... ..	307	Oltmans, A. ... ..	40
Dozier, C. N....	... .. 265	Patterson, G. S. ... ..	52
Durgin, L. ... ..	52	Phelps, G. S....	19
Ebisawa, A. ... ..	163, 277, 362	Price, P. C. ... ..	130
Hennigar, E. C. ... ..	...88, 174, 272, 375	Reid, W. W. ... ..	219
Holland, C. ... ..	266	Reischauer, K. ... ..	349
Iglehart, C. W. ... ..	244	Richards, W. A. ... ..	119
Inagaki, F. ... ..	343	Schneder, D. B. ... ..	6, 359
Jorgensen, A. ... ..	79	Stewart, S. A. ... ..	23
Kagawa, T. ... ..	325	Tagawa, D. ... ..	9
Kennard, J. S. ... ..	...27, 369	Tanaka, Y. ... ..	36
Kennard, M....	... .. 388	Topping, H. F. ... ..	224, 381
Kramer, L. P. ... ..	383	Wainwright, S. H. 1, 69, 91, 99, 155, 183	
Linn, J. K. ... ..	46	Walton, W. H. M. 279, 291, 389, 400	





# C. TOM & CO.

GENERAL AND MILITARY TAILORS  
LADIES DRESS MAKERS

Clothiers, Outfitters, Chinese Pongee Silks

TELEPHONE 2-2360

31 WATER STREET, YOKOHAMA  
Just across from Hotel New Grand

## INDEX TO ADVERTISERS

American Recipes	Kyo Bun Kwan .....	XIV
Book Binders	Kyo Bun Kwan .....	VIII
Cards and Calenders	Kyo Bun Kwan .....	XIV
Cloth	Salvation Army .....	III
Elevators	Otis Elevator Company.....	XV
Evangelization	World Dominion Press .....	X
Good Books	Kyo Bun Kwan .....	VI
Insurance	New Zealand Fire Insurance Co. ...	XII
	Nippon Kyoritsu Fire Insurance Co.	II
Job Printing	Chushindo .....	VII
Klim	L. Caudrelier .....	IV
Language Readers	Sanposha Printing Co. ....	XI
Motorcycles	Harley-Davidson .....	I
More Good Books	Kyo Bun Kwan.....	IX
Poems	Kyo Bun Kwan.....	XV
Orders From Abroad	Kyo Bun Kwan.....	X
Restaurant	Olympic .....	XV
Safe Cabinets	Andrews & George Co. ....	III
Steamships	Canadian Pacific Steamships Ltd.	
	.....Inside, Front Cover	
Tailors	C. Tom & Co. ....	V
Typewriters	Teijiro Kurosawa.....	Back Cover
	Kyo Bun Kwan .....	XIII
Victrolas	Yamano Music Co. ....	XII

## KYO BUN KWAN

### Good Books for Your Library

The Holy Spirit and the Mystics. <i>By H. N. B. Reid, D.D.</i>	4.15
The Holy Spirit in St. Paul.— <i>By Rev. R. Birch Hoyle.....</i>	4.70
The Christian Experience of the Holy Spirit.— <i>By H. Wheeler Robinson, M.A., D.D. ....</i>	5.80
The Holy Spirit and the Church.— <i>By Charles Gore, D.D.</i>	4.10
Love the Law of Life.— <i>By Toyohiko Kagawa.....</i>	4.00
An inspiring message from this outstanding Japanese Christian.	
Christian Faith.— <i>By Friedrich Schleiermacher .....</i>	11.50
The Psalms <sup>s</sup> as Liturgies.— <i>By John P. Peters D.D. ....</i>	8.40

## SPLENDOR OF GOD

By HONORÉ WILLISIE MORROW

In 1813 a young, impetuous crusader from New England and a delicate girl of great beauty landed at Rangoon. Adoniram and Ann Judson, the first Baptist missionaries, had come to Burma—Burma the land of darkness where “foreign devils” with Western ideas and their absurd story of Jesus Christ were promised persecution, torture, and death.

This biographical novel is the magnificent story of Adoniram Judson, a great missionary, and a born leader of men, a brilliant scholar; the story of twenty dramatic, thrilling years filled with color and action and romance. The real crisis in his life comes after Ann's death, when he is plunged into such depths of despair that his spirit is almost overpowered by the insidious mysticism of the East, and Adoniram Judson, the crusading missionary of Christ, hovers month after month on the edge of a fanatic asceticism almost Buddhistic. When he finally emerges, it is with a new strength. Friendship with the charming Sarah Boardman develops into love; eight years after Ann's death they are married and the story ends with their return to Rangoon and the establishment of the church which endures to this day.

Large 12 mo. 320 pages. \$2.50.

The large quantity we have ordered gives us the opportunity of selling this  
Colonial Edition for ¥4.00.

## KYO BUN KWAN

1 Ginza, 4 Chome, Ginza Tokyo

# CHUSHINDO

## JOB PRINTER

*Type Printing*  
*and Copperplate*  
*Lithography*

OFFICE :

15, 1-CHOME, HAMAMATSU-CHO, SHIBA-KU,  
TOKYO

Telephone : Shiba (43) 3133

---

*Manager :*

YOSHIRO WATANABE



# BOOKS BOUND

---

Have you books you think a lot of?

Would they look better rebound?

We can bind them to suit your taste and your purse.

---

<b>Paper</b>	<b>Half Leather</b>
<b>Board</b>	<b>Morocco</b>
<b>Cloth</b>	<b>Half Morocco</b>
<b>Leather</b>	<b>Limp Morocco</b>

**and so on.**

---

Yearly volumes of Japan Christian Quarterly bound.

Magazines also bound.

## KYO - BUN - KWAN

I, SHICHOME, GINZA, TOKYO

# KYO-BUN-KWAN

## More Good Book

The Teaching of Jesus and the Jewish Teaching of his Age.— By Thomas Walker .....	¥6.80
Reality: A New Correlation of Science and Religion.—By Burnet Hillman Streeter .....	5.50
The Reasonableness of Christianity.—By D. C. Macintosh.....	3.30
The Art of Preaching.—By Dean Charles R. Brown.....	3.30
Cardinal Ideas of Isaiah.—By Charles E. Jefferson .....	4.00
The Genesis of the Social Gospel.—By C. C. McCown .....	8.80
The Christian Doctrine of the Godhead.—By Alfred A. E. Garvie.	8.80
A Pilgrimage to Palistine.—By Harry E. Fosdick .....	5.50
Christ in the World of To-day.—By Charles L. Slattery.....	5.50
The Man Nobody Knows.—By Bruce Barton.....	1.95
What Can a Man Believe.—By Bruce Barton.....	1.95
The Parabolic Teaching of Christ.—By A. B. Bruce .....	4.20
The Religion of Jesus and the Faith of Paul.—By Adolf Deissmann.	4.10
Biblical Criticism and Modern Thought.—By W. G. Jordan.....	4.40
The Life of Christ.—By E. D. Burton and Shailler Mathews.....	4.40
<hr/>	
The Word of God and the Word of Man.—By Karl Barth .....	4.65
The Nature of the Physical World.—By A. S. Eddington .....	8.25
<hr/>	
The Art of Thinking.—By Ernest Dimnet .....	5.50
Methods of Private Religious Living.—By Henry N. Wieman .....	3.85
<hr/>	
Dogma in History and Thought Studies.—By Various Writers ...	4.65
Attitudes Toward Other Faiths.—By Daniel J. Fleming .....	3.85
Buddhism and Christianity.—By J. E. Carpenter .....	1.90
The Psalter in Life, Worship and History.—By Adam C. Welch...	2.75
Jeremiah His Time and His Work.—By Adam C. Welch .....	4.00
The Primitive Church.—By Canon B. H. Streeter.....	5.50

**KYO - BUN - KWAN**

**1 Shichome, Ginza, Tokyo**

It has been estimated that there are  
**SCORES OF MILLIONS**  
more non-Christians in the world  
today than when the modern era of  
Mission began.

If this appalling need is to be met  
**INTELLIGENCE WORK**  
is absolutely essential and this work  
is being performed by the world

Dominion Press through its **SURVEY  
SERIES** which reveals the situation in  
the various countries of the world  
so that efforts may be directed to the

**REGIONS OF GREATEST NEED**

The task is hopeless unless under-  
taken intelligently and carried on in  
adherence to New Testament Princi-  
ples. These principles are set out in the

**INDIGENOUS CHURCH SERIES.**

SEND FOR PRICE LIST

## **WORLD DOMINION**

The International Quarterly Review of Christian Progress, is indispensable  
to those who desire to follow with prayer and interest the Campaign for

### **WORLD EVANGELIZATION**

Annual Subscription—4s. 6d. (Post Paid)

Prospectus of publications on application to  
WORLD DOMINION PRESS, 1 Tudor Street, LONDON

## *The KYO-BUN-KWAN will receive*

**ORDERS FROM ABROAD** for any Periodical or Book  
issued in the Far East either in Japanese or European languages.

We are prepared to make search for Rare and Out of  
Print volumes.

We are Agents for The Asiatic Society of Japan the Trans-  
actions of which are published in English. Five volumes of the  
Second Series have been published since the great Earthquake  
and two volumes of Reprints: that is of papers selected from the  
First Series, the stock of which was destroyed in the earthquake.

We are in touch with the Japanese publishing world and  
will take orders for books on Scientific or Popular subjects  
printed in the Japanese language.

# *KYO - BUN - KWAN*

*1, GINZA, 4-CHOME, TOKYO*



HANDBOOKS ON

# The National Language Readers of Japan

By Mr. KIKUE OKAJIMA

## SUPPLEMENT VOLUME

Already Published (What is the Japanese language) ¥1.50

Volume I.....	¥.250
„ II.....	2.50
„ III.....	3.00
„ IV.....	will be published in Nov.
„ V to XII .....	in press

*Reviewed by The Japan Advertiser, July 14, 1929, Tokyo.*

Mr. Ojima is a well-known and successful teacher of English and in this series of new handbooks he has applied his experience to the task of enabling foreign students to gain a practical and sound knowledge of Japanese. They are based on the National Language Readers used in all Japanese Schools. The student who masters them can therefore be sure that he has learned "the language of all classes, can express his own thoughts, and can read ordinary newspapers, magazines and books." The student begins with the Katakana and Hiragana syllabaries, and goes on, just as he did in childhood, with simple lessons on flowers, animals, fairy stories, and the like. They are not meant to be used without a teacher, but the student who has but limited time to apply to study with his teacher will find the handbooks extremely useful for home study. Bishop Heaslett and Dr. Gilbert Bowles speak highly of the books, and their practical knowledge of the subject gives their commendation value. They form an original, welcome and useful addition to the foreign student's aids. The grammatical explanations are clear and good.

Published by **SAN KO SHA**

No. 1, 4-CHOME SHIN MINATO-CHO, KYOBASHI-KU, TOKYO

### SALE AGENTS

KYO BUN KWAN . . . . . Ginza Tokyo  
JAPAN BOOK & TRACT SOCIETY . . . . . Ginza Tokyo  
TAKAHASHI BOOK ROOM . . in the Imperial Hotel Tokyo  
MATSUZAKAYA BOOK STORE . . . . . Honolulu Hawaii

GERMAN PIANOS  
AMERICAN PIANOS  
Musical Instruments  
of various kinds



VICTROLA  
AND  
VICTOR RECORDS  
YAMANO MUSIC CO.  
GINZA ST., TOKYO

ESTABLISHED 1859

**New Zealand Insurance Co., Ltd.**

HEAD OFFICE: AUCKLAND, N.Z.

Capital . . . . .	£ 1,500,000
Capital Paid-up . . . . .	1,200,000
Reserve . . . . .	1,102,000
Total Gross Assets . . . . .	2,744,277
Losses Paid to date . . . . .	17,603,716

The company transacts all classes of  
**FIRE AND MARINE INSURANCE**  
throughout Japan and its dependencies

GENERAL AGENTS:

**SALE & CO., LTD.**

No. 14, 2-chome, Marunouchi, Kojimachi-ku, Tokyo  
Telephone: Marunouchi (23) 3026 & 3027

# New Underwood Portable

With 4 Bank

## STANDARD KEYBOARD

This new Underwood is the result of thirty years of typewriter manufacturing. Its fast, easy writing qualities, its strength and durability has made it popular among people in every walk of life.



The new Underwood Portable is equipped with all devices necessary for the convenience of the operator, among which are :

Overhead paper bale  
Back-space key  
Ribbon reverse  
Margin release

Stencilling device  
Marginal Stops  
Two color ribbon device  
Writing-line scale

One-piece line space lever.

---

Price : : : ¥ 150.000

5% off for Spot Cash

---

UNDERWOOD TYPEWRITER TOKYO AGENCY

**KYO BUN KWAN**

GINZA, TOKYO



## THE SEASON FOR **Christmas Cards and Calendars**

Will soon be here, as will the time for a  
**Letts Pocket Diary for 1930**

The KYO BUN KWAN expects a splendid assortment of these  
to arrive in ample time for mailing to friends.

**FANCY STATIONARY, FOUNTAIN PENS,  
CHILDRENS' BOOKS, CANDLES**

for Christmas will also be found in Stock.

**KYO BUN KWAN - - - Ginza, Tokyo**

## **American Recipes in English and Japanese**

Compiled by THE DAUGHTERS of AMERICA in YOKOHAMA.

Every second page in Japanese: Translated by Mrs. Hanayo  
Kudo (Graduate, Toronto University, Domestic Science Dept.)  
and Mr. Kenzo Kumagae (Yokohama Y.W.C.A.)

EACH RECIPE in this COOK BOOK has the same number in  
both languages and face each other on opposite pages.

Great care was taken by the translators to give the exact  
proportions and directions so that COOK SAN can determine  
what to do without assistance. No fear of mistakes.

### **A SPLENDID GIFT FOR CHRISTMAS**

486 delightful recipes for making or cooking all sorts of things.

**Publishers: O'DELL'S SERVICE BUREAU**

***Sales Agents: KYO BUN KWAN***

1 GINZA, 4 CHOME, GINZA



# Otis Elevator Company

ELEVATORS

ESCALATORS



CONVEYORS

AND HOISTS

TOKYO

1 Honcho Nichome,  
Nihonbashi-ku,

OSAKA

1 Nichome, Koraibashi,  
Higashi-ku

## The Poems of Edna St. V. Millay

*The Harp Weaver*

*Second April*

*Renascence*

*A Few Figs from Thistles*

Four Volumes: Other poems in each volume

GINZA

KYO BUN KWAN

TOKYO

*A Good Place  
To Eat - - -*

**OLYMPIC**

NEW AMERICAN RESTAURANT

Cafe, Soda Fountain, Delicatessen and Bakery

No. 10, Ginza Nichome, Tokyo—Opposite Meidiya, and half a block  
North of Matsuya Department Store



昭和四年十月廿五日  
印刷發行

(每年四回發行)

# CORONA



The name CORONA on a  
portable typewriter means

It is the pioneer of all portable typewriters.

It is the outstanding leader in its field.  
More Coronas are in use than all other  
portables combined.

It is the only portable typewriter that has  
stood the test of time. Corona has a  
nineteen year record of proved durability.

ONE AND FIXED PRICE THROUGHOUT  
JAPAN

¥135.00

Complete with carrying case

**TEIJIRO KUROSAWA**

1, Owari-cho, Nichome, Ginza, Tokyo  
Telephone Nos. 1638-1639 Ginza

Authorized dealers in all important cities

編輯者 東京市牛込區岩戸町二十五番地  
印刷者 東京市芝區愛宕下町二丁目四番地  
明字 時 鐘

發行者 東京市京橋區銀座四丁目一番地  
印刷所 東京市芝區愛宕下町二丁目四番地  
明字 社